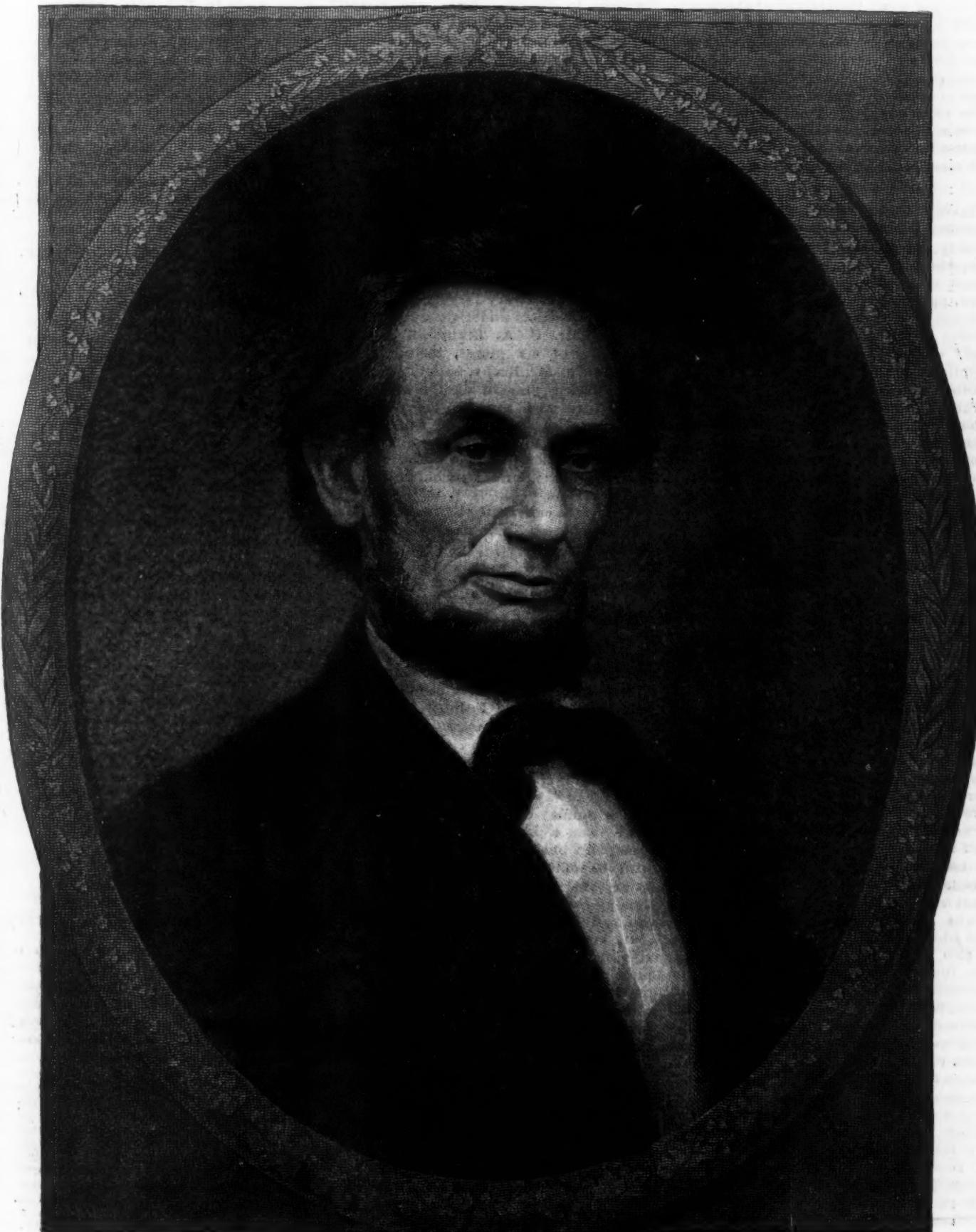


# Zion's Herald

WEDNESDAY, FEBRUARY 14, 1906



ABRAHAM LINCOLN

## The Field Secretary's Corner

**I**N closing my very successful campaign in Springfield and vicinity, I wish to record my appreciation of the cordial reception received at the hands of the brethren of that district, the result of which is an increase of something like 400 names to our subscription list. Without exception they rendered most hearty co-operation. Believing the church paper to be a means of grace, they were anxious that their people should avail themselves of the opportunity offered, and rejoiced with me over every new subscription obtained, counting their time well spent in thus extending the circulation of the HERALD. Many expressions of good-will and kindly appreciation were received by the Field Secretary, and he returns from this trip with a feeling of warm admiration for the loyalty and devotion manifested by these brethren.

Having received several invitations from Providence and vicinity, I journey thither. Sunday, Jan. 28, found me in that beautiful city, where in the morning I occupied the pulpit of St. Paul's Church, Rev. A. E. Legg, pastor. I had a good congregation and met with a hearty response at the conclusion of the service. Mr. Legg had already secured a goodly number of subscriptions for the HERALD, but we made a substantial increase to the list.

The history of St. Paul's runs back for something like a half-century. Beginning with a Sunday-school in 1854, South Providence appeared as a mission in the Annual Conference of 1856, Rev. Jonathan Cady preacher in charge. Jan. 24, 1858, there were 20 members in the society and 100 scholars in the Sunday-school. That year the Conference left the mission to be supplied. In 1860 Rev. Charles M. Winchester, a member of the Broadway Methodist Episcopal Church, came and labored with the mission. Three years later, Pastor Winchester resigned to enter the Union Army, his pulpit being supplied until his return by J. W. Bowdish. In January, 1866, Temperance Hall was rented for \$350 a year, and in 1867 Mr. Winchester resigned to take charge of the Seamen's Bethel. Since his pastorate sixteen preachers have been appointed in turn to this charge. The first lots purchased for a church building were on the corner of Plain and Swan Streets, and cost \$500 each. The first cornerstone was laid, Sept. 8, 1870. On Dec. 31 of the same year the vestries were ready for use and were dedicated with a union love feast. This was the beginning of a great revival, which continued for seven weeks and witnessed many conversions and additions to the church. With the aid of \$500, given by the Church Aid Society, and the contributions of the people, the audience room was completed and dedicated, Sept. 6, 1871. Two days later, at the quarterly conference, the name of the society was changed from South Providence to St. Paul's Methodist Episcopal Church. March 18, 1872, with a membership of 137, the church property was valued at \$14,755, with a debt of \$3,576. In 1882 the church edifice was extensively repaired at an expense of \$6,000, being rededicated Dec. 30. In December of the following year the building was destroyed by fire. The land and ruins were sold for \$2,000, and lots purchased on the corner of Prairie and Potter Avenues, where the present chapel was erected at an expenditure of \$17,000, with an indebtedness of \$6,000, the dedication taking place, May 13, 1888. Since that time the debt has been decreased by \$1,000. St. Paul's may be called the mother of Washington Park Church, this society

having originated from the prayer-meetings conducted in that section by members of the older society. She has sent out at least two preachers — Rev. F. H. Spear, of Woonsocket, and Rev. Elliott F. Studley, of Broadway, Providence. Rev. A. E. Legg is a young man, but has already secured a firm hold on the affections of his people, who are unanimous in their desire for his return for another year at a substantial increase in salary. Plans are already under way for repairs and improvements to the extent of several hundred dollars on the building and auditorium.

At the conclusion of my address I was very cordially greeted by a gentleman who introduced himself as a warm admirer of Dr. Parkhurst, having been at one time a parishioner of his. On inquiry, I learned that he was Mr. C. H. Rines, who in the early eighties was a member of Garden St., Lawrence, with which church I was at the same time connected. A few words concerning "Auld Lang Syne" made this a very pleasant incident.

St. Paul's has a very large and flourishing Sunday school under the superintendence of Mr. C. A. Bixby. A splendid orchestra of six pieces, including two daughters of Mr. Bixby, both of whom are accomplished players on the violin and 'cello, furnished music. This orchestra also plays at the evening service, and greatly adds to its attractiveness. Mr. Bixby kindly accorded me the privilege of speaking to the Sunday-school at the close of the session.

During the canvass I had the pleasure of a brief call on Mrs. Martell, a cheerful shut-in, who as an invalid finds great delight in the weekly visits of the HERALD.

In the evening I faced a good congregation in Tabernacle Church, Dr. E. C. Bass, pastor. Tabernacle Church is an outgrowth of Harris Avenue Church, organized in 1883. Its beginnings were as follows: In 1878 '79 Rev. Edward F. Jones, then pastor of Broadway Church, organized a class in Olneyville and appointed Amos Walker as leader. This was followed by a series of cottage prayer-meetings, and on Jan. 8, 1882, Broadway Methodist Church organized a Sunday-school in Olneyville. Its place was a hall at 1935 Westminster Street, up one flight of stairs. It began with 90 officers, teachers, and scholars. After three months (April 2, 1882) the Sunday school obtained the exclusive use of a hall in the same block, paying \$100 for rent, and lighting at its own expense. Having now a place for public worship, prayer-meetings were held Tuesday evenings, and Francis Nicholson was made a committee to secure preachers for Sabbath evenings. The preacher — first engaged and expected — failed to be present, and Mr. Nicholson took his place and preached on "Building," from 1 Cor. 3:11-13. Rev. Lewis E. Dunham was the preacher frequently during that year, generously giving his services. In the fall of 1882 steps were taken looking to the erection of a church building. Speedily \$3,000 was raised, and the church was built with a debt of \$1,000. A church was then organized, and 57 members were transferred from Broadway to Harris Avenue Methodist Episcopal Church, as the new enterprise was called, and Rev. Charles L. Goodell, of Broadway, was made pastor, continuing this relation for the next thirty-four days, or until the closing of the next Annual Conference, when Rev. Charles F.

Sharpe was appointed. The next ten years were years of struggle and trial, owing to financial difficulties. In 1893, having outgrown Harris Ave. Church, the present place of worship was purchased. This for years was a Free Baptist Church. Later for some years it was Dyer's Opera House. This is a valuable property in a locality of great importance. While there is a considerable debt upon the property, they have a large income from the rental of stores and offices, which relieves the situation. Extensive repairs were made in 1902, which removed every vestige of its former occupancy and gave them a beautiful auditorium, back of which is a smaller room called Wesley Hall, used for Epworth League, prayer-meetings, etc. Dr. Bass, who has served the church acceptably for the last three years, has recently been called to the office of financial agent of the University of Vermont, and will take up his duties in the near future. His going is greatly regretted by his people, as he occupies a large place in their affections.

Monday, Jan. 29, I attended the Providence Preachers' Meeting, being accorded a kindly reception at the hands of the brethren as I spoke concerning our paper. In the evening I attended the reception given to Bishop Goodsell by the Methodists of Providence and vicinity in the spacious parlors and auditorium of Mathewson Street Church.

Returning from Providence, I spent a few days in Maine, going by the Eastern Steamship Line to Belfast, and thence to Morrill, for a few days of needed rest. I had been continuously on the move since last April, preaching every Sunday from two to six times, and as many times during the week as I could find opportunity, while carrying on my canvass with the pastors. Tired nature demanded a rest, and I find it nowhere so completely as on the water. The commodious and comfortable steamers of the Eastern Steamship Company, between Boston and Bangor, afford instant rest and relief from the strain; and so, leaving Boston at night, I get a good night's rest, and at nine o'clock the next morning I am in Belfast. The officers of the "Penobscot" are polite and gentlemanly, the service is fine, and the boat, while one of the oldest on the line, is comfortable and seaworthy. I can recommend this trip as a wholesome tonic for tired brain and nerves.

F. H. MORGAN.

36 Bromfield St., Boston.

### In the Interest of Accuracy

**EDITOR ZION'S HERALD:** Much comment has been made concerning a remark dropped by me in the Providence Ministers' Meeting. In the interest of accuracy, will you permit me to state in a word just what I did say? The subject under discussion was the progress of the Christian religion in the world. A very able and comprehensive paper had been presented by Rev. L. M. Flocken. In commenting upon the paper, I said, among other things, that however much Methodism might be advancing in other parts of the country, it was fighting a losing battle in New England. In support of this I quoted our last Year Book (1905), which reveals the fact that the six New England Conferences have during the past year sustained a loss of nearly 500 members and probationers. Furthermore, that this was a continuation of a movement covering quite a number of years, during which we had lost several thousand members. I found no ground here for self complacency, but for earnest heart searching and humiliation.

CHARLES M. MELDEN.  
Providence, R. I.

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## Religious Revolution in Russia

ATTENTION has been centred of late to such an extent on Russian political affairs that few have realized how significant a revolution is in progress in Russian religious circles. A change of immense import to the people at large is taking place in the Russian Church. The greatest step in this direction was made by the edict of Easter Sunday, granting increased religious toleration. A clearly marked movement for reform has set in among the priests of the Orthodox Church itself — a movement which may well be termed a return to the simplicity of the Gospel. The recognized head of this spiritualizing movement is a priest by the name of Petrow, whose articles are read today by hundreds of thousands of persons in Russia, and whose one object is to leaven all living elements of the Russian priesthood with the yeast of the Gospel. A large number of priests are recognizing more and more the duty of free speech in the service of God, and are refusing to read sermons set for them by the ecclesiastical authorities. Petitions are being circulated for the abrogation of the queer street costume of the priests, the long hair, the interdiction of a second marriage, and other antiquated customs. With the constant decrease in the prestige of the royal family, the influence of a mediæval church, whose supreme goal is the deification of the Czar and the strengthening of autocracy, must, it is becoming evident, gradually decline.

## British Sailor Passing

QUINQUENNIAL return prepared from lists in charge of the Registrar General of British Shipping shows that while among the higher ratings of seamen, as masters, mates and engineers, the proportion of non-British is very small, and while the number of foreigners in fishing vessels is only 628 out of 19,502, the proportion of the non-British element employed in trading vessels has in recent years increased from 26 to 35 per cent. of the whole. The British deep-sea mercantile marine is passing into dependence on foreigners for its working. In particular classes

of vessels this condition is especially marked. On board the big long-voyage sailing vessels, for example, the proportion of foreign sailors in 1901 was about fifty per cent. of the whole. The foreigners are of many nationalities, but the great majority come from the north European seaboard, being Scandinavians, Germans, Finns and Dutch. In shipping circles these sailors are all lumped together under the general name of "Dutch," while "Lascars" are Orientals from several different countries. These figures have a certain interest for Americans, inasmuch as foreigners are also invading to a considerable degree American shipping trade.

## Aims of English Laborites

AS the Labor Party has now gained fifty seats in the House of Commons out of 650, the question of its aims comes to the fore for consideration. There is a vague fear which haunts the minds of the capitalistic classes in Great Britain lest the Parliamentary successes of the Laborites should threaten all English institutions with speedy ruin. In a recent speech John Morley ridiculed this fear that respect for property, contracts, and so forth, would be jeopardized because a few representatives of the workingmen had acquired seats in the Commons. The Labor members who have so far sat in the House have been as careful of the proprieties, as moderate in demeanor, and as free from swagger and assumption as the men sitting opposite to them, who have had all the opportunities of wealth, education, and cultivation. Mr. Morley even thinks it an advantage to the House of Commons to have in it men coming straight from the hard conditions of life of the laboring people of the country. These labor representatives have not been wholly untrained in business or legislation, but in their own trades unions and conventions have learned useful lessons as to the conduct of public affairs. The principal organization through which their political work has been done is the Labor Representation Committee, a bond by which numerous and diverse bodies are held together. The Labor men in Parliament are not disposed to promote radical or dangerous class legislation, while they will work constantly and powerfully for the interests of their opponents. Among the measures advocated or supported by them will be the modification of the law of combinations, an improved system of State secular education, labor colonies for the unemployed, old-age pensions, an eight-hour day on all Government work, free meals for hungry school children, and woman suffrage. This is a program ample enough to engage very fully the best

energies of a John Burns, a Keir Hardie, or a Will Crooks.

## Behring Preventive of Consumption

PROF. EMIL VON BEHRING, the discoverer of the diphtheria serum, thinks that he has discovered a tuberculosis remedy, although he has resolved to keep it secret until the autumn. In a recent address delivered before the German Agricultural Council, Professor von Behring discussed at length a method of preventing consumption by immunizing milk cows, the aim being to secure milk having immunizing properties. Dr. von Behring asserts that he has approximately solved this problem by treating cows when they are very young with a fluid which he calls tuberculase, injected under the skin of the young cows repeatedly for two to four weeks. He claims that by treating cows which showed a virulent type of tuberculosis in their milk the bacilli disappeared in several weeks. His theory is that children fed on milk from cows rendered immune through his treatment become themselves immune. Emperor William is a personal friend of this great scientist (who is a professor in the University of Berlin), and is aiding his experiment. Dr. von Behring formerly worked with Koch. His discovery of the anti-diphtheria serum was announced in 1890. It would be premature to pass any confident judgment on the alleged preventive for consumption.

## Unrest in China

THE anti-American, and in general the anti-foreign, sentiment is strengthening in China, due in large part to the failure of Congress to adopt a conciliatory policy toward that country. Yuan Shih Kai, Viceroy of Chihli Province, has discharged Prof. Charles D. Tenney, the foreign director of education, who was for several years president of the University of Tientsin, assuring Dr. Tenney that he appreciated his work, but stating that the Viceroy has so many enemies he could not afford to keep him. The boycott agitation against American goods is being revived. Strong pressure is being brought to bear upon the Chinese Government to remove Edward B. Drew, the commissioner of customs at Canton, a Harvard graduate, who is considered one of the ablest men in the establishment of Sir Robert Hart. China is moving fast, and, as Dr. Arthur H. Smith predicts, there is going to be a great change in conditions in the Celestial Empire, a transformation moral as well as commercial, industrial and political. If the American people are to maintain friendly relations with the Chinese, they must bring moral influences to bear upon all Oriental ques-

tions. Experience, says Sir Chentung Liang-Cheng, is the only guide of the observer of Chinese affairs, and the new spirit that animates the situation renders that of no value as a guide. America has not in the past dealt fairly with the Chinese, and can hardly complain if the Celestials, coming to their own, show the cold shoulder to all things American.

#### America's Trade with Italy

UNUSUAL interest attaches to the trade between the United States and Italy, in view of the fact that Italy has contributed more than a million and a half citizens to our population since 1890. In the fiscal year 1905 the commerce between America and Italy aggregated \$77,500,000, almost equally divided between exports and imports. As a market for American products Italy outranks Belgium, Cuba, Australasia or Argentina, and exceeds by over one hundred per cent. the market afforded by the entire continent of Africa. In the matter of exports to the United States Italy ranks ahead of Belgium, the Netherlands, Switzerland, China or India, Australasia or the Philippine Islands, and supplies over three times as much as the entire continent of Africa. Raw silk supplies practically half the value of America's entire importations from Italy, the remainder of the \$88,660,000 value being chiefly supplied by fruits and nuts, olive oil, macaroni, cheese, sulphur, marble and stone manufactures, silk manufactures, etc. Raw cotton supplies practically two-thirds of the total value of American exportations to Italy, while copper, mineral oil, cotton-seed oil, wood and its manufactures, fertilizers and paraffine figured largely in the list of exports. Comparing 1885 with 1905, America's exports to Italy have more than doubled.

#### Chinese Commissioners in Boston

ON Sunday morning, the High Commissioners of the Emperor of China, Tal Hung Chi, assistant secretary of the treasury, and Tuan Fong, viceroy of Fukien and Che-Kiang, with a suite of about twenty-five persons, who are making a tour of America and other countries for the purpose of studying their industrial, educational and social conditions—incidentally observing the status of the Chinese in this country, and the legislation affecting them—arrived in Boston from Niagara Falls, and passed a strenuous day visiting various points of interest in or about the city, including the Navy Yard, the Back Bay, Harvard University, the Public Library, and the rooms of the American Board. Governor Guild welcomed the visitors in behalf of the commonwealth, and Mayor Fitzgerald for the city. Sir Chentung Liang Cheng, the Chinese Ambassador, and many representative Chinamen of Boston, were in attendance at the South Station when the train bearing the Commissioners arrived. A notable incident of the day was a cordial speech delivered by Viceroy Tuan, in response to an address of welcome by President Capen, in which he said that the foundation of all good work in China, in the way of hospitals and schools, was laid by the American Board, commended the tact, wisdom

and prudence of the American missionaries, and promised to protect the missionaries on his return to China. The party visited the Ford Building, and the headquarters of the Baptist Board of Missions, and then returned to the Somerset, later dining informally with Hon. Charles S. Hamlin. Monday forenoon the Commissioners visited the big corporation mills in Lawrence and Lowell, and in the afternoon attended sessions of the Senate and House at the State House, the yellow flag of China, with its red sphere and dragon, for the first time in history flying from the flagstaff in honor of the Commonwealth's guests. In the evening the State gave a dinner to the Commissioners at the Algonquin Club, Governor Guild presiding.

#### Lincoln Sunday Commemorated

THE Sabbath preceding Lincoln Day has come to be regarded as an appropriate time for the recounting of Lincoln's services to the country and for advocacy of civic virtue and patriotic devotion. Methodists throughout the country generally observed the day with fitting services or special references in sermons to Lincoln's character and work. Ten thousand Epworth League societies held song services in connection with the celebration. Dr. Charles A. Crane, who preached on "Abraham Lincoln, Citizen and Reformer," described Lincoln as the best kind of a prohibitionist, and as a Christian who prayed his own prayers and whose work ended all ideas of secession. Dr. George A. Gordon declared that in every wrinkle of Lincoln's homely face was portrayed the human soul, so that it was indeed a "face beautiful." Dr. W. T. McElveen quoted approvingly Lowell's characterization of Lincoln as "our first great American," and Tolstoi's reference to him as an "Achilles among statesmen." Though Matthew Arnold once said that Lincoln had "no distinction," Abraham Lincoln will be remembered centuries after Matthew Arnold is forgotten. Dr. Franklin Hamilton recounted how Lincoln often said that he was the outcome of the molding of his mother, who instilled into his mind the resolution never to swear, drink liquor, or tell a lie. Lincoln at his best, according to Rev. Alexander Blackburn, was found on his knees, after the battle of second Bull Run, praying: "O God, hear men, and save this nation!"

#### Paul Laurence Dunbar Dead

PAUL LAURENCE DUNBAR, the premier literary character of the negro race, who died at Dayton, Ohio, Feb. 9, was born in Dayton in 1872, of parents formerly slaves in Kentucky. He was first a newsboy, and while struggling for a living practiced writing. He wrote in all twenty-one books, the first being "Oak and Ivy." The best known of his poems was, "When Malindy Sings." Before he was thirty years old Dunbar had risen to the foremost ranks of American literature. His serious poetry was of a high order, but what appealed to the generality of his readers was his negro dialect verse, of which he was a perfect master. W. D. Howells, who discovered him, and others who have reviewed Dun-

bar's books, have found much in them to praise. Dunbar had his critics, but it is generally admitted that he had in him the heart of a real poet, whose songs were well-keyed and rang true. He knew how to mingle pathos and humor in inimitable proportions. He held a place for several years in the Library of Congress, but in 1899 the sale of his verses and the royalty on two books enabled him to resign and to reside in Dayton. One of the prettiest of Dunbar's verses is the poem entitled "The Meadow Lark," with this lyrical moral:

"Though the winds be dank,  
And the sky be sober,  
And the grieving day  
In a mantle gray  
Hath let her waiting maiden robe her—  
All the fields along  
I can hear the song  
Of the meadow lark,  
As she flits and flutters  
And laughs at the thunder when it  
muttered.  
Oh, happy bird, of heart most gay  
To sing when skies are gray!"

#### FACTS WORTH NOTING

— The new London daily, the *Tribune*, which sells for a penny, is the only Liberal sheet of that price in the British metropolis. It follows the conservative English style in its make up, and starts off promisingly in reading matter and advertisements. The editor is said to have fitted up a kind of Liberal Club in connection with his office.

— George Westinghouse, Jr., the only son of the well-known manufacturer of the air brakes, is working as an apprentice in his father's shops in Pittsburg, for a trifling sum per day, as did Algernon Sartoris, grandson of General Grant, some years ago. George Westinghouse, Sr., is somewhat fearful lest publicity will spoil his boy.

— Captain Kurmi, who commanded the Japanese naval guns at the siege of Port Arthur, has been appointed naval attaché at the Legation of Japan in St. Petersburg. His position may be a little awkward at first, but probably the Russian naval officers will enjoy spinning yarns and exchanging confidences with him over past struggles on sea and land.

— Sir Algernon Coote, the premier baronet of Ireland, who holds large estates in that country, is now in America. He is much interested in religious work, and his mission to America is principally to attend the quadrennial convention of the Student Volunteer Missionary Union—an international organization—which is soon to meet at Nashville, Tenn. Sir Algernon does not believe that Ireland, in whose development he is philanthropically interested, is yet within a measurable distance of Home Rule.

— The Emperor of Japan has conferred the first-class Order of Merit on General Daniloff, the Russian commissioner in charge of the transfer of Russian prisoners of war. Gradually the civilities and amenities of diplomatic interchanges are succeeding to the strained relations which have obtained between Russia and Japan.

— The five masted steel schooner, "Kineo," now loading sugar at Honolulu for Delaware Breakwater, is the first fore-and-aft vessel to engage in that trade. The "Kineo" left this port early last year for Baltimore, where she loaded for the Government station at Manila. From

Manila she went to Newcastle, N. S. W., to load a cargo of coal for Honolulu. The "Kineo" was built at Bath, Me., in 1903, and is the only steel five master afloat.

In 1880 the spindles at work in the South numbered 667,000. Last year 9,205,000 cotton spindles were used in the South. Twenty-five years ago but 225,000 bales of cotton were worked up; last year 2,163,000 bales were used. If all this progress has been made under serious disadvantages, a far more wonderful progress may be expected if by legislation trade conditions be made fairer for the Southerners.

#### BOSTON LETTER

A. REMINGTON.

If the observer of current events were to record one manifest characteristic of the new year, it would be a growing seriousness on the part of thinking people. While it is true that many people seem never to think at all of the larger relations in which they stand, but always limit their vision to their own narrow circles, yet it is also true that the men and women of broader minds seem to have periods when their intellectual wings become tired of eagle flights and their eyes weary of eagle outlooks, and they come down also to the flight and the visual range of the barnyard fowl. Then is a booming time for light literature, for questionable plays, for overmuch devotion to cards and social duties, while the intellectual, moral and social interests of the State and nation seem to be thrown aside as of less importance than the doings in one's own particular barnyard. Observers of current events will certainly agree that there now seems to be a growing thoughtfulness. Perhaps the period of rest and barnyard musings has refreshed the wings and cleared the eyes; perhaps there is a real hunger for more substantial intellectual food, a keener sense of moral values and of public duties. Perhaps the change does not yet penetrate to the counting rooms of our publishers, so that the yellow papers are less in demand, or that there is a larger inquiry for books of substance, but certainly in the public meetings which have been held in Boston this winter there have seemed to be a growing thoughtfulness of discussion, an outlook upon a wider range of thought and interest, a more manly and appreciative recognition of the unity of communities in the State and of all States with the world as a whole.

#### Boston's Administration

Better municipal government is a fertile theme. Mayor Fitzgerald, whatever the expectation of the politicians who put him into office, is forced to recognize the fact that he must make an honest and efficient administration. He is taking pains to put himself in touch with the element in the city which strongly opposed his election. He wishes to get the presiding officers of the legislature to meet with business men and with newspaper publishers for the discussion of legislative questions, but has partly failed because he presumed too much upon the good nature of some of those whom he would have secured. He is sensitive to criticism, now that he is actually in office, as is indicated by his trying to throw off the responsibility of the telegram to our representatives in Washington, asking them to do what some of his friends wished to have done. Public opinion is dear to him. It is to be questioned whether inviting President Dana and Speaker Cole to a private lunch for discussion of legislative business is not open to the same objections as the Algonquin Club dinners of

Henry M. Whitney to the solons in 1890, but the Mayor wants to get the influential men together and avoid any rocks in the administrative channel.

Boston's government is a subject of study and criticism, as the recent dinner of the Massachusetts Reform Club demonstrated, with its severe criticism by Prof. John H. Gray, of Northwestern University, who said that the municipal administration in Boston is run on a particularly vicious system, and that it is the historic training which inheres in Boston traditions which alone makes the results of the administration a great deal better than the system itself. Melville people are discussing municipal government, and, now that it is too late, they are seeing that the town form of democracy has marked advantages, and that it is better for towns to remain as pure democracies as long as possible, rather than change to the city form. The idea is to keep as close to the people as possible, and not surrender popular power into the hands of a few men, no matter how honest or competent.

#### Temperance Agitation

Temperance issues are brought up particularly by the Touraine case. Doubtless the opinions of temperance people will be divided upon the wisdom of permitting an amendment to the law in order to allow the hotel to sell liquor, but the element represented by Miss Eva M. Brown will not oppose the bill as reported. This is true, as both sides will admit—that the case has been one of such an extreme nature under the liquor law that many fair minded men, who believe in the enforcement of the schoolhouse law, have questioned whether this was not so near persecution as to weaken the strength of the temperance cause as long as the prohibition is carried out to the letter. It is said that the children passing the hotel to school are extremely few (six is said to be the exact number), while hundreds going to the Winthrop school from another direction go by many saloons which are beyond the 400-feet limit. The temperance men on the legislative committee on liquor law desire what is sound temperance policy, and the committee was unanimous for the bill giving the Touraine the right to sell. So the case has, at least, two plausible sides, and it may help the temperance cause, by not arousing resentment by extreme enforcement of the law, to permit an amendment which yields no practical protection of school children from the sight and influence of open saloons.

Action by the Congregational Club in the temperance direction will be noticed. In order to avoid even the appearance of evil, at the January meeting it was voted that no alcoholic flavoring, or semblance of it, should be used in any refreshment served to the club. Some votes were given against the motion, but no member ventured to speak against it, and whatever the private practices of the members in their homes, they recognized the public position of the club, and went on record, by a large majority, on the right side.

Perhaps it will seem incredible to dwellers in other Massachusetts cities than the Hub, but an officer of a moral organization which is working for the enforcement of law, says that the liquor law is far better enforced in Boston than it is in some other cities in the State. In places which he named, the citizens, as well as the police forces, seem indifferent to the observance of the liquor law, and the public morals suffer accordingly. It was said that liquor was sold to men "paralyzed drunk," when sales to men in such condition would not have been made under the Boston standard of enforcement. So Boston is not in quite so hopeless and degraded a posi-

tion as some critics suppose, bad as the conditions are when viewed without comparison with other cities. At the State House the liquor situation is very important, but has not yet developed to any material extent. Representative Luce's speech before the Congregational ministers Monday forenoon, which draws upon his head the thunder of the *Transcript*, seems to make him the leader of the radical wing.

#### Local Interest in China

Our people of the United States must move up to a higher and broader plane of living and of world action, if they are to make the best of the opportunities which lie open before them. It is hard to keep up with the times, and this was brought out with striking force by Rev. Dr. Arthur H. Smith in his speech before the Twentieth Century Club, on the afternoon of Feb. 3. Great changes are occurring in China, and the cheap politicians here who harp upon Chinese exclusion have already begun to see that the other side of the story is Yankee exclusion, and that in the economic combat which is impending, unless we perform a right about face movement, it will be the Yankees, not the Chinese, who will suffer most. If our labor leaders could have heard the Chinese doctor, a few weeks ago, scouting the danger that this country was to be flooded by Chinese laborers, they would be relieved of their fears. China is no more closely settled than the United States, and the big population is accommodated in a country of corresponding bigness. Our narrow ideas must give way to the truth, and our self-satisfied conceit must recognize the facts regarding yellow men and brown men, even if they are not complimentary to our complacency. Boston has sufficient opportunities for learning this truth, and, if we do not learn it in a peaceful way, then the facts will assert themselves in a way which will certainly compel our attention and acknowledgment. Dr. Smith said that great markets await our adoption of the right policy toward the Chinese, and he made that the lowest motive by which we should be influenced. When we get up to the highest ground, things will be very different in our relations with China.

#### Postal Progress

One of the most energetic workers for reform in the postal business is James L. Cowles, of Farmington, Ct., secretary of the Postal Progress League, who has been in Boston this month to push the cause. The movement for a parcels post has reached the stage where the persistent opposition of the railroads and express companies to reform is sure to encounter a more intelligent and more aroused public opinion than ever before. In 1874 the United States was at the front in postal progress. Today she lags far in the rear, and her backwardness is due to the control of the transportation companies over Congress. The particular reform which the League is now pushing is the consolidation of the third and fourth classes of matter, so that both kinds will be carried at the rate of one cent for two ounces, instead of one cent an ounce for the third class. Our package limit is four pounds. Other countries permit much more. Many statistics can be given to show our inferiority to other countries, but a sample will suffice. In France seven pounds would go in one parcel for 12 cents; 11 pounds in one parcel for 16 cents, and 22 pounds in one parcel for 25 cents. In this country seven pounds would go in two parcels for \$1.12; 11 pounds in three parcels for \$1.76, and 22 pounds in six parcels at \$3.52. Details like this are warrant that the people of the United States will have a change.

## The Great American

IT seems at times such a hopeless task to attempt to sketch with any freshness the broad outlines of Abraham Lincoln's personality, or to add one detail to that which is already known regarding him. Each anniversary of his birth bears witness to the fuller appreciation and fairer estimate of his character and work both at home and in Europe. Not long ago two men, both influential London journalists, said that, in their judgment, Lincoln was not only the greatest American, but altogether the most commanding figure of the last century. There is something so thoroughly human about him, and his life was so charged with a peculiar force and idealism, that we recognize in him one of those elemental and universal men who present in new strength and beauty our humanity at its best. We may compose the lines in the picture however we will, but they present the typical, characteristic, heroic figure.

There is, in the first place, his mighty idealism. A careful reading of the great work by Hay and Nicolay, the study of Miss Tarbell's biography, or the perusal of the last reminiscences by those who knew the man, unite in deepening the impression upon us that the first characteristic fact about the great American in his lofty idealism. He was enamored of freedom. His heart had burned while he saw the vision of a nobler time and a better state. He listened to the voice which challenged all cruelty and partisanship and selfishness, while it bade him be the champion of the cause of the weak against the mighty, and the fettered against the free. Above all the strife of that rude and rugged time in which he faced the problems of his young manhood, there broke upon his eyes the gleam of the ideal, and he followed it.

Apprehension of the ideal, however, does not necessarily assure success in its attainment. Many a man has yearned as passionately as he, but gone defeated to his grave because of the fatal lack in practical insight, tenacious purposes, and large, fraternal sympathy. The practical talents in the great American matched in a marvelous measure his ideal and spiritual yearnings. For sanity of judgment, for clearness of intuitive insight into men and measures, and for clearness of statement, his equal is hardly to be found. He had the rare practical gift of never confusing the issue. When he announced his first candidacy in a declaration that violated every canon of the sycophant politician, and won the heart of the plain people because of his very bluntness, he said that his greatest ambition was to be "truly esteemed of my fellow-men, by rendering myself worthy of their esteem." This is the index of his clearness concerning moral issues as well as concerning political measures. He saw, as every leader of public movements ought to see, that the perfect confidence of the people in their leaders can be assured only to him whose life merits by its worth the confidence which it craves. Lincoln cast himself without reserve upon the elementary trusts and loves of the people; and because he dared to do this, he met the full reaction of their trust and love in himself and his cause. The poise and

balance with which the ideal and practical, the just and the merciful, the patient and the arbitrary, met and mingled in him, produced that well-nigh perfect blending of characteristics which make him typical of the best Americanism. He was not at all without fault, but even the faults which were apparent were blended so perfectly into great and commanding virtues that they did not spoil the success of his service to friend or foe. It is the failure of little minds that they yield to the demand of a single excellence, or fall before the assault of a single sin; it is the sign of the masterful spirit that innocence passes to virtue through the midnight wrestle and the long watch, and the balance is struck in the adjustment and harmony of the self-mastered, poised and conquering soul.

The great American was religious to the very depth of his being. It is a curious fact that all shades of religious opinion seem to find something akin to themselves in him. Not only can no denomination exclusively claim him, but all the denominations are inclusively finding warrant for their deepest faiths in his faith. His confidence in God was so deep and personal and tender, his con-

sciousness that he was the agent of the Divine will in all that he did was so unbroken and strengthening, that, whatever we may individually think regarding any doctrines or disputed practices, we hail this man as a prophet of those things in our faith and life which never can pass. He utters in his convictions and in his practice the fundamental affirmation of the human spirit face to face with God and duty.

Edwin Markham has written one of the noblest of all our tributes to the great President:

"From prairie cabin up to Capitol,  
One fair Ideal led our chieftain on.  
For evermore he burned to do his deed  
With the fine stroke and gesture of a king.  
He built the rail pile as he built the State,  
Pouring his splendid strength through  
every blow,  
The conscience of him testing every  
stroke,  
To make his deed the measure of a man.  
.  
And when he fell in whirlwind, he went  
down  
As when a kingly cedar green with  
boughs  
Goes down with a great shout upon the  
hills,  
And leaves a lonesome place against the  
sky."

### AMUSING DIAGNOSES

THE daily press, with its well-known habit of exploiting what seems sensational, caught up last week a statement of Dr. Melden made at the Providence Preachers' Meeting, to the effect that the Methodist Episcopal Church was losing ground in New England. Elsewhere we publish a note from Dr. Melden, explaining, in the interest of accuracy, what he said. The strangest thing about the whole business is that anybody should treat his declaration as new. His assertions, which are fully borne out by the facts, pass in review each year and are published in the Minutes of the six Methodist Conferences, which, in the main, cover New England. ZION'S HERALD, a little time ago, went over the entire ground in a comprehensive editorial résumé, and stated the loss for a series of years. We contended that New England had become missionary ground, as was recognized by the other leading denominations. In November last we published an editorial on Methodism in New Hampshire, in which the retrogression of our denomination was frankly acknowledged in that and the other New England States. We held then, as we do now, that these revelations of actual conditions are justified, and should be known in order that we may wisely plan to meet real conditions.

But it is not of this fact that we intended to write, but rather of the amusing reasons which differing minds give for the declension. We herewith group some of the many diagnoses which have been made of the situation: The ardent advocate of "holiness," so called, for instance, is positive that the decline in New England Methodism is to be accounted for on the ground that the doctrine is no longer preached as in former times. The Prohibitionist is just as positive that declension is to be charged to disloyalty to this reform. The faithful class leader finds in the neglect of this former Methodist essential the secret for the loss. Strenuous advocates of 168 of the Discipline are unequivocally sure that disobedience to the

"advice" concerning amusements marks the spiritual dearth in our denomination. The more liberal and progressive element say the church declines because it is holding on to ancient and outworn dogmas and methods, and does not adjust itself to the assured results of modern Biblical and scientific truth. But over against this contingent is the antipodal wing, which asserts, with absolute assurance, that higher criticism (and by use of this term they mean only destructive criticism) has wrought the havoc.

We call these attempts to name the real cause amusing, for we do not believe that any one of the reasons given, nor all put together, is sufficient to account for the declension. These opinions grow out of the idiosyncrasies of thought and life of those who make them. They are an effort—perhaps unconscious—to justify opinions strenuously held, but which the most intelligent and best balanced Christian citizens and reformers do not accept.

We have so often stated our views and reasons for the decline of Methodism in New England that we shall not repeat them at length at this writing; but we do not intend to leave the subject without making some suggestions which should always be considered in studying the subject:

The most important reason is the tremendous transformation in population. In this respect, New England, of all the country, is without parallel. The New England into which those who are now fifty years old were born is gone, never to return. The conditions, the environment, the dominating tendencies of even twenty-five years ago are gone forever. We heard an expert in the study of our population say, last week, in an address, that one half the people of Massachusetts and Rhode Island were foreigners or the children of foreigners. The same is probably true of Connecticut and New Hampshire, and largely true of Vermont and Maine. The Irish are governing our cities and our larger towns. Who can measure the significance of this unconquerable transformation? Why does it affect the Methodist Episcopal

Church more than other denominations? Largely because we have been the church of the people, and the masses upon whom we have depended for recruits and increase are now practically beyond our reach.

To illustrate: Twenty five years ago the writer was pastor of a strong church in one of our manufacturing cities. The officials and membership were mostly American and English people from one of the large mills — the superintendent, several overseers, and excellent girls from the village homes. The church was generously supported, and the fruitage from evangelistic effort was constant. Today the situation has wholly changed. The splendid American and English contingent in the mills has been supplanted by the French Canadians, the Portuguese, and other nationalities. The result is, that an abler and no less religious minister is serving a depopulated church, because the normal resources of Methodism are no longer available. How absurd and unjust to charge the result in that church to any one of the causes above mentioned! The attitude towards holiness, prohibition, amusements, or higher or lower criticism, has not the remotest connection with the result.

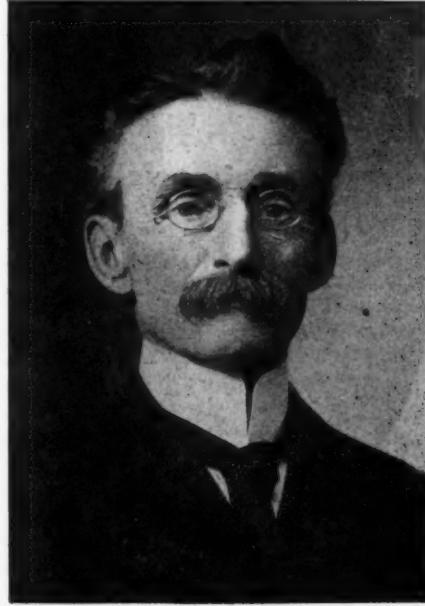
Take a rural charge with which we are perfectly familiar. Time was when it was one of our thriving agricultural towns. The old stock was sturdy, thrifty and traditionally religious. When Sunday came, as a rule, everybody went to church. It is a fragrant memory to recall how whole families, in two and three-seated vehicles, came to the churches. Four denominations were represented in that town — Universalist, Baptist, Congregational, and Methodist. The Congregationalists had the lead. Their large, old style church edifice was thronged with worshipers. The Methodist church was a furnace of religious heat and power. In a history of it, just written, the story of the wonderful revivals which characterized it is told. At that time there were not more than one or two Irish farmers in the town. Today the Universalists have not even a remnant left. The Baptist church has been closed for some time because there was no possible constituency to sustain it, and that after many years of dying existence. The Methodist structure still stands as a monument of past history. There has not been a Methodist service in it for a quarter of a century. The Congregational church is the sole survivor, having a name to live, but is dead. But for the income from legacies and generous missionary funds, it also would be closed. The old Puritan stock is gone, and a degenerate native remnant is left. Half the farms are owned by foreigners, mainly Irish, who, industrious and frugal, put the shiftless and indolent native stock to shame. The Roman Catholic Church, as it should, shepherds its own adherents. Now one fact is worth many theories. Here are two facts. How idle and foolish to charge the religious condition of that town to any of the causes previously mentioned! As for the damaging effect of higher criticism, the people of the place never heard of it. The simple truth is, the changes in population, so radical and revolutionary, for which no person or church is responsible, fully account for the local conditions. Now, take those two facts and multiply them indefinitely, and you have the main reason for the declension in Methodism in New England.

Another fact should be taken seriously into account: The Methodist Episcopal Church in New England receives only a very small amount of missionary money to help it hold the ground, in comparison with the other denominations, and this ac-

counts for our larger loss. While admitted to be missionary territory, we are still expected to raise, and do raise, generous amounts to carry on the enterprises of the church at large — funds which should be spent, every dollar and more, in carrying on our own local work. Unless the denomination wakes up and helps us in our desperate need, we shall be compelled, in pure self defence, to form domestic Conference missionary societies to protect and sustain our own churches. To drain our own resources in the face of such grave necessity cannot be longer justified. The Methodist Episcopal churches in New England should not be misunderstood, least of all censured, in their unparalleled struggle against an insuperable environment.

#### Death of Rev. J. R. Cushing

WE greatly regret to record that last Thursday morning, the 8th inst., of pneumonia, that dread disease, with which he had been ill but a few days, the much beloved John Russell Cushing passed peacefully away. He was the son of Rev. Samuel and Martha Ann Cushing, and was born at Epping, N. H., Jan. 4, 1838. Converted early in life, he studied at Newbury



THE LATE REV. J. R. CUSHING

Seminary, New Hampshire Conference Seminary (Tilton), and Wesleyan Academy, Wilbraham. Between the Tilton and the Wilbraham periods he taught for four years in California. This brought him rather late to his graduation at Wesleyan University, which was in the class of 1869, one of unusual strength, containing Prof. C. T. Winchester, President Geo. E. Reed, Henry A. Starks, Wilbur F. Crafts, Joseph D. Weeks, T. P. Marsh, Alfred Noon, A. F. Chase, N. G. Cheney, Henry S. Carhart, and several others who have done unusually well. Mr. Cushing is the thirteenth to die of the twenty-seven who graduated.

On leaving college he served as junior pastor with Dr. J. M. Buckley at Stamford for some two years, being appointed to High Ridge Circuit in 1871. In 1872 he was transferred to the New England Conference, and while stationed at Auburndale and West Medway for the next two years, pursued some studies at the School of Theology, Boston University. His license to preach was given at the Penn Valley quarterly conference, Indian Springs, Marysville District, Cal., July 7, 1861; his ordination as deacon by Bishop Janes, at Brooklyn, April 5, 1868; and as elder by Bishop Wiley at Lynn, April 6, 1873. His subsequent stations were West Somerville,

East Pepperell, Ashland, Brookfield, Hudson, Westboro, Wilbraham, Stanton Ave., Egleston Square, Maplewood, Cochituate, Gleasondale, City Point, and Newton Lower Falls.

In all these places he labored faithfully, often amid very discouraging circumstances, and left seals to his ministry, building up the church where it was possible. His summers were spent, for many years, at his cottage on the Chautauqua grounds at Lake View (now Montwait), South Framingham. The many who knew him there, as well as his comrades in the Conference, and friends in other fellowships, recalling his cheery presence, his sunny smile, will cherish his memory very tenderly.

On Nov. 24, 1864, at Randolph, Vt., he married Miss Mary Hebard, who, with two daughters — Mrs. Bertha Cushing Child, the well known contralto singer, and Miss Pauline — survives him. We tender our sincerest sympathy to the bereaved family.

The funeral was held at the Newton Lower Falls Church, Saturday morning, Feb. 10. The church was well filled with friends, among whom were 27 Conference-members. Dr. C. F. Rice, presiding elder of Cambridge District, had charge. The Scripture lessons were read by Dr. T. C. Watkins and Rev. Mr. Cole, rector of St. Mary's Episcopal Church. Addresses were made by Bishop Goodsell, Dr. J. D. Pickles, and Dr. Rice. Dr. W. T. Perrin read hymn 463, and Rev. R. F. Holway hymn 461. Dr. G. S. Butters offered prayer, and Bishop Goodsell pronounced the benediction. The bearers were Revs. J. F. Allen, Wm. Full, R. L. Greene, C. W. Holden, L. W. Staples, and Alfred Woods.

#### New Departure in India

THE latest number of the *Indian Witness* brings an inspiring account of a very important missionary movement in that most interesting land. It is nothing less than the organization of a National Missionary Society for India, to be entirely composed of and supported by Indian Christians, whose object will be to do as much as possible for the evangelization of the hundred millions of people in that region who still know not the Gospel. It is a splendid idea, held for a good while in contemplation, thoroughly approved by the missionaries, and now at last fully launched under most encouraging auspices. It will develop the indigenous resources of the land as nothing else could, calling out gifts of money and money not otherwise available, and stirring profoundly the piety and patriotism of the native Christian community.

It is what the native church needs to arouse it from indifference, and avert the stagnation and decay so liable to set in where not prevented by some such outside object for which to work. Already some of the best young men are volunteering, and others are offering the funds for their support. No appeal for aid will be made outside of India. There will be no kind of antagonism to existing missionary societies, but a hearty co-operation. No new denomination or church will be established, but the converts will go to strengthen the churches already existing. It will be exclusively a union movement, much of the sort already exemplified in the China Inland Mission, where it has been found entirely practicable to combine workers from all the churches. The details have been, and still are being, very carefully worked out.

It seems to us one of the very brightest signs of the times now anywhere visible on the horizon. There are over a million

Protestant Christians in India, many in old communities of the third and fourth generation, with education and wealth. They have not hitherto done their full share in evangelizing their own land, owing largely to a lack of outlet and sense of responsibility. This will now be supplied. It was full time for such a movement. It is just two hundred years since Ziegenbalg went to India as the first Protestant missionary, and just one hundred years since Henry Martyn landed. The sessions of the Conference which formed the society (with delegates present from every province and portion of India, Burma and Ceylon) were held in Carey's historic library at Serampore, Dec. 25, 1905 — a splendid Christmas work, which will be heard from, to the glory of Christ, for many years to come.

#### Students in Berlin

THE total attendance of students at the University of Berlin during the present winter semester has reached the astonishing number of 14,008. The enrollment in the various departments is as follows: Theology, 349; Law, 2,702; Medicine, 1,202; Philosophy, 3,828; total, 8,081. In addition to these regularly matriculated students there are 5,927 students who, although not candidates for a degree, are taking one or more courses of lectures in regular attendance.

This vast throng of students at Berlin finds its historical parallel in the Middle Ages, when the University of Paris was the centre of higher learning, enrolling students from France, England, Ireland, Scandinavia, Germany, Italy and Spain, and the number of students at Paris, it is asserted by some historians, actually exceeded the number of actual citizens.

#### Wesleyan University Alumni

WE recently referred to the death of Bishop John C. Keener. The seventh edition of the supplement to the Alumni Record of Wesleyan University, just issued, brings out the fact that he was the oldest living alumnus of the college, and the only surviving member of the class of 1835. His decease, and that of the still older Dr. D. H. Chase, of the class of 1833, last year, leaves no survivor of the first five classes. Dr. Bostwick Hawley, of Saratoga Springs, now stands at the head of the column, being the single representative of the class of 1838. In 1839 there are three left — Hon. Abiel Converse, of Thompson, Conn.; Rev. Mead Holmes, a retired Presbyterian clergyman of Rockford, Ill.; and Hon. Hiram Willey, of Hadlyme, Conn. In the class of 1840 there are two — Prof. Edmund Longley, of Emory, Ga., and Dr. John Wesley Lindsay, of West Newton. There are two in 1841, one of whom is Dr. Richard S. Rust, of Cincinnati; two in 1842, and three in 1843, of whom one is Dr. M. J. Talbot, of Providence. Thirteen in all make up the contingent from the first eleven classes. There are 1,790 living graduates, and 728 deceased. The members of Conferences in Methodist churches (including seven Bishops) number 394. What stores and fountains of blessing to the world these figures represent! No less than 418 of the graduates are engaged in educational work, including 11 college presidents, 103 college professors and instructors, 64 principals of schools and academies. The lawyers number 218, the physicians 84, the journalists 54. Then, in all these classes come very many non-graduates who, for one reason or another, were unable to complete the course, but received very valuable training. The total number of these is 1,515, of whom 946 are living. The institution was never so poor-

perous as now, and large preparations are being made for the celebration, this coming summer, of the 75th anniversary of the founding of this honored institution.

#### Worcester Evangelistic Meetings

WE are glad to call the attention of our readers to the series of largely-attended and very fruitful evangelistic meetings which are now being held in Worcester. Three churches are united in the effort — the Old South Congregational, the First Baptist, and Trinity Methodist Episcopal. Rev. Dr. Henry Ostrom, D. D., of the Northwest Indiana Conference, is conducting the services, aided by his excellent and skillful associate, John P. Willis, singer, a graduate of DePauw University. The meetings opened on Feb. 8, and will continue for two weeks. The evening services began, and will continue to be held this week, at Trinity Church. Dr. Dick is a host himself in the meetings, and his strong church is thoroughly organized to help. The editor attended the services for men only at 8:15 on Sunday afternoon, held in the Worcester Theatre. From

becoming a lost art among us. And what a sad and humiliating confession for Methodists! We advise and urge our ministers to attend these meetings if for no other purpose than to learn anew how to direct evangelistic services.

#### William Goodell Anniversary

THIS year occurs the 75th anniversary of the arrival of Dr. William Goodell, the noted missionary, in Constantinople, and of the beginning of missionary work in that part of Turkey. It has, therefore, been thought well by the Western Turkey Mission of the A. B. C. F. M. that on the occasion of its annual meeting, beginning on April 11, the event be commemorated by a special meeting, and an appropriate program has been prepared by Dr. J. K. Greene, Dr. George F. Herrick, and Dr. H. S. Barnum, veteran members of the Mission. It is proposed that on the occasion of the anniversary certain old hymns be sung, and that papers be read on "Then and Now," "The Early Missionaries," "Stages in the Progress of the Work," "Native Co-laborers," "Memories of the Early Years of the Work," and the "Hopes for the Future." The annual meeting of the Western Turkey Mission, when delegates come to Stamboul from the interior, is always an occasion of much interest, and this year it will be even more so. Letters will be read from former members of the Mission, and many precious and touching reminiscences will be exchanged.

#### PERSONALS

— Ex Gov. Yates, of Illinois, is a candidate for the United States Senate as a successor of U. S. Senator Culom.

— Dr. M. C. B. Mason will be one of the speakers at the twenty fifth anniversary of Tuskegee Institute, to be held April 4 to 6.

— Dr. Homer C. Stuntz will reside with his family at Oakland, Cal., while in this country, and will take rest and treatment in a sanitarium.

— Prof. Ashley H. Thorndike, son of Rev. Dr. E. R. Thorndike, of East Boston, of the chair of English, Northwestern University, has been elected to the same chair in Columbia University, New York city, and accepts.

— The late Rev. James Simester, of China, and Rev. Ensign McChesney, of New York, were members of the Methodist Ministers' Relief Association, and the family of the former will receive \$3,000 and of the latter \$2,000.

— Rev. W. J. Heath, of Wollaston, recently delivered his lecture on "Robert Burns, the Man and the Poet," in Cambridge, N. Y., to a highly gratified audience. We have heard this lecture, and it is comprehensive, critical and very interesting.

— Senator Crane, of Massachusetts, is an expert judge of paper. When he opens his letters in the Senate he may be seen crinkling the paper between his fingers and holding it up to the light to observe the watermark, before reading the communications. It is the habit of a lifetime, and one of the customs of his craft.

— The Twentieth Century Club of Boston was a scene of unusual interest, on a recent Saturday, on a ladies' luncheon occasion. Senorita Carolina Marcial, the young Spanish senior from the International Institute at Madrid, the first and only college for girls in Spain, was the first speaker, and charmed every one with her simple eloquence. Hardly was she seated when Mr. Edwin Ginn, the well-known publisher



REV. HENRY OSTROM, D. D.

twelve to fifteen hundred men gave earnest and serious attention for nearly two hours. Fred L. Willis, general secretary of the Y. M. C. A., directed the opening services. He is an able and especially aggressive leader in Y. M. C. A. work, being the man who inaugurated the noonday meetings at the shops, to which reference is made in the report of the Y. M. C. A. banquet elsewhere. Dr. Ostrom preached from Acts 11: 24: "He was a good man." It was a sane, scholarly, searching and convincing sermon, without an objectionable word or phrase in it, making a very deep impression upon the entire audience. It is well known by those who have watched and attended the Chapman meetings that Dr. Ostrom is one of Dr. Chapman's most successful associates and helpers. It will be seen by the accompanying portrait that he is comparatively young; his face indicates his characteristics — modest, deeply devout, dignified, and consumed with the passion to save the people. He is the type of an evangelist who will commend himself to the judgment of even the critic of this branch of Christian workers. Bishop Goodsell speaks highly of him, as does also President Hughes of DePauw University. We greatly wish that he could be heard in all of our New England cities. Our conviction was painfully deepened, as we listened to him, that mainly because of disuse of faculties the ability to successfully conduct evangelistic services was

offered a resolution, that was quickly carried, that the Club give \$500 for the cause she had so ably presented. The señorita was followed by the famous Dr. Arthur Smith, special correspondent for the *Outlook* and author of "Chinese Characteristics," "Village Life," and other works. Although Dr. Smith is somewhat of a stooge, he was at this instant an American to the core, and pointed out the grave mistakes we are at present making in our Chinese policy. Wit and wisdom kept his audience keenly interested. The last address was by General Howard, of Lincoln University, who found time to tell many an untold story of our martyr President, incidentally, as he rehearsed the needs of the Tennessee College at Cumberland Gap, of which he is president.

— Mr. Silas Peirce, of the Wesleyan Association, accompanied by his wife and daughter, Miss Elizabeth, is on his way to Egypt. They will also visit Greece and the Holy Land, returning the last of May.

— A pleasant note from Rev. Dr. S. H. Day, of First Church, Clarion, Pa., brings the interesting information and assurance: "I have been busy with revival work since the first of the year until now — two other churches with my own. The results have been far-reaching in the divine uplift of church members and the conversion of many to Christ. We have had no outside help — just ourselves and Christ."

— Jacob A. Riis has placed a window in the Church of the Resurrection in Richmond Hill, L. I., in memory of his wife, who died last year. The window, which was made in Munich, shows the Good Shepherd holding a lamb in His arms. That was Mrs. Riis' favorite picture. A window in memory of Mrs. Riis will also be placed in the cathedral at Copenhagen, Denmark.

— The *Western Christian Advocate* of last week says: "Bishop Walden will be 75 years old Sunday, the 11th inst. On that day he will preach at Madisonville the anniversary sermon of the Freedmen's Aid and Southern Education Society. He addressed the Ministers' Meeting of Cincinnati the 5th inst on 'Russia.' The Bishop does a full day's work, and works daily. We congratulate him upon the vigor and usefulness attending his advancing years."

— "Founders' Day," the anniversary of Dwight L. Moody's birth, was observed by the Northfield schools, Feb. 5, in the Congregational Church in Northfield. The address was delivered by John Willis Baer. After the exercises in the church the students marched to Northfield to sing to Henry Moore, president of the Northfield Seminary trustees, and a life-long friend of Dwight L. Moody, who, we regret to learn, is seriously ill.

— The death of Anderson Fowler, of New York city, is announced as we go to press. He died in Egypt while on a tour in that land. He was a member of the Board of Managers of the Missionary Society, and will be remembered as a very generous supporter of Bishop Taylor in his work in Africa. It is estimated that he leaves an estate of \$15,000. A dispatch from Chicago states: "Two other members of the Fowler family died from diseases contracted in Egypt — Robert E. Fowler and Rev. James W. Fowler, brothers of Anderson Fowler, being poisoned by the drinking water."

— Bishop J. W. Bashford is booked to sail from China on the steamer "Mongolia," leaving Shanghai, March 20, and arriving at San Francisco about April 18. He will be accompanied by Mrs. Bashford and Mr. Elliott, his secretary, a member of

## SAVED, HE SAVED MANY

REV. SAMUEL HOPKINS HADLEY, for twenty years superintendent of the Jerry McAuley Mission at 316 Water Street, New York city, died, Feb. 9, at the Presbyterian Hospital, following an operation for appendicitis. A moment or two before the end, one of the physicians, seeing his lips move, bent over him in time to catch the words: "My 'bums,' my poor 'bums,' who will look after them?"



It was the strength even in death of the ruling passion which had forced the words. For, during the twenty-four years which have elapsed since Samuel H. Hadley was himself a "bum," the love of the outcast and the wretched had been with him a consuming passion. Identified for twenty of the twenty-four years with the Jerry McAuley Mission, he so quickened the work there that leaders of religious thought and sociological students from all parts of the world came to the humble headquarters at Water Street to learn of him. Within the past month the prebendary of St. Paul's Cathedral, London, Rev. H. W. Webb Peploe, made a special trip to New York in order to meet Mr. Hadley and study his work. In "Down in Water Street," a work published four years ago by the Fleming H. Revell Company, a book of which 20,000 copies already have been sold, and which Dr. Torrey and Mr. Alexander, the evangelists, have confessed that they used at their London meetings almost as frequently as the Bible, Mr. Hadley has told his own life story. We append the account of his remarkable conversion as given by himself, not long ago. His story suggests that fundamental statement of Paul, and makes it renewedly effective: "The gospel of Christ is the power of God unto salvation to every one that believeth." He was a direct descendant of Jonathan Edwards, and his mother was the daughter of a Massachusetts clergyman, and his brother's brother was also a clergyman. Of the home, a log cabin in Malta township, Morgan County, O., where he was born in 1842, he says: "It was certainly the purest spot I had ever seen on earth. Never did I hear an evil word spoken there, and whiskey and tobacco were unknown in our house."

During the years of his service at Water Street not less than 75,000 persons have announced their intention to begin to live a better life at the meetings conducted by converts. Not all of these have stood firm in their new faith, of course, but it is safe to say that the percentage has been as large, if not larger, than would be the case following any ordinary revival. Men of all nations and of all professions and trades have there begun life anew. One of the wealthiest citizens of Australasia, who is at the head of a great system of rescue work in Australia and New Zealand, calls the Water Street Mission his "mother church." Dr. John H. Kellogg, head of the Chicago Lake Boat Mission and other rescue agencies, refers to it as "my inspiration;" only recently the vice president of one of the great railroads of the South recalled that there was a time when he was one of Hadley's "dear bums." And who but a man "who had seen Jesus Christ," to use Paul's words again, could adopt his methods of work? These he once explained as follows: "If he [a released convict] makes his way to our mission, he is sheltered, fed, and clothed if need be, and put to work at something. He is asked no

questions. No promises are exacted. He has no rules to observe except the one rule of order. He is not lectured on his past. He is not exhorted. Although this is essentially a religious institution, neither Bible nor tract is forced upon him. He is left to himself without restraint of any kind. He is neither watched nor suspected. He is usually puzzled to know what the whole thing means. He is treated as a brother — as if he were the best man in the world." There was a deeper truth in the words of Jesus than appears on the surface when He said to the proud and self righteous Pharisee: "The publicans and the harlots go into heaven before you." Not only into heaven, but to much greater reward and glory, as this saved and saving man has already done. Who can read of him and his marvelous work without tender and profound gratitude and affectionate consideration?

They did him fitting honor at St. John's Church, at his funeral on Tuesday, prominent men and women of all denominations being present. John S. Huyler, S. W. Bowne and Lieut. Gov. M. Linn Bruce served among the honorary pall bearers.

The deceased was ordained deacon by the New York East Conference in 1900, and elder in 1904, Dr. William North Rice, of Middletown, appearing as his special advocate on both occasions. As Mr. Hadley made no profession of having read the books prescribed for examination, the board of examiners directed that instead of appearing before the respective examiners on the various studies, he should appear before Dr. Rice (the chairman), and that he should have a conversation with him on the subjects of the course. On each of the two occasions Dr. Rice reported to the Conference on the examination. He stated frankly that the candidate had not read any of the books, but that he appeared to have a good working knowledge of the Bible and of Christian doctrine. He also said that the board of examiners believed that exceptional cases must be dealt with in exceptional ways, and that he was instructed by the board to say that, in their opinion, notwithstanding the very unusual character of the examination, Mr. Hadley ought to be elected to orders. The New York East Conference, perhaps the ablest in the connection, through Dr. Rice's representation, did itself signal and permanent credit in bestowing clerical orders and honors upon this man.

Mrs. Hadley, who survives her husband, was a most sympathetic and useful helper in all of his rescue work. In his long years of profligacy she clung affectionately to him, and never lost hope of his reformation. Mr. and Mrs. Hadley lived in Water St. for twenty years, and their home was always open to their helpers and to all who sought encouragement and assistance. Great help was rendered by Mrs. Lida M. Lamont, whom Mr. Hadley characterizes as "one of the greatest blessings of our work."

### S. H. Hadley's Conversion

[As related by himself at the Winona Lake Bible Conference in August, 1904.]

"Tuesday evening, on the 18th of April, 1882, I sat in a saloon in Harlem, a homeless, friendless, dying drunkard. I had pawned or sold everything that would bring a drink. I could not sleep unless I was dead drunk. I had not eaten for days, and for four nights preceding I had suffered with delirium tremens, from midnight till morning. I had often said, 'I will never be a tramp; I will never be cornered; for when that time comes, if it ever does, I will find a home in the bottom of the river!' But the Lord so ordered it that when that time did come I was not able to walk one quarter of the

## Nil Desperandum

PROF. IRA N. WHYTE.

If the deep's broken up, and the deluges pour  
On my world wholly whelmed from below and above;  
And alone I'm afloat on a corpse-cumbered sea,  
Lo! the leaf in the mouth of the dove.

If I hang on my wounds o'er a shuddering earth,  
And my breaking heart shrieks in its utterest dread:  
Why am I forsaken of men and of God?"  
Lo! the Christ; still alive who was dead!

## Some Winter Birds

JAMES BUCKHAM.

THE present winter, in eastern Massachusetts at least, has been remarkably and unaccountably birdless. I cannot remember a winter, for many years, when so few of our hardier songsters have remained to cheer the solitary rambler with their presence. This is the more surprising, because we have had, so far, an unusually mild and open winter. Is there a prescient faculty in our little feathered neighbors, whose verdict bodes ill for the remaining weeks of the season? Possibly; but I, for one, am no stock-taker in weather predictions based upon the behavior of the wild creatures. I consider them even more unreliable than the forecasts of the official clerk of the weather. Birds and animals are as erratic and unaccountable in many of their ways as we humans are, and with much better reason for being so, too. Therefore I am inclined to think that, as the old lady expressed it, the scarcity of birds this winter is a mere "happenstance." There is no logical reason for it. A freak or impulse has chanced to affect, at the same time, more of our winter residents (a sporadic company at best) than usual. More of them have chanced to make, at least, limited southern migrations than is generally the case. But try to explain it how we will, one thing is sure — that this is a poor winter for the bird student in eastern Massachusetts.

There is one thing to be borne in mind, however, in the study of birds in the winter — that they are noticeably silent, and quite secretive in their ways, as compared with other seasons. The seeker for them must be very much in earnest, and his senses must be perpetually on the alert, or, even when they are actually in his vicinity, the birds will escape him. I realized this, the other day, when, after coming to the mental conclusion that the woods I was traversing were utterly and hopelessly birdless, I got by chance one faint and swift glimpse of a disappearing goldfinch — or at least a bird that my intuition reported as such. Of course, I may have been mistaken, in so brief an instant's impression, but there was certainly a tinge of the greenish brown in plumage which our resident goldfinch dons with his winter suit. I could not discover the evasive fellow again, nor have I seen a single other goldfinch this winter, though they are by no means rare at this season in southern New England.

When, however, I say that the winter birds are for the most part silent, I do not mean that they are dumb. Some of them chirp in a thin, muffled, plaintive way, as they hop about, or fly about, in search of food; but these inconspicuous chirpings have no characteristic quality

that would enable the student to distinguish by them one species of bird from another. They are like those inarticulate vocal sounds that, in the human family, are "the same in all languages" — mere laconic utterances, used as a monologue, or as the direct expression of some sensation. But, while this dry, muffled chirp does not at all serve to fix the identity of our winter birds, it often discloses their whereabouts, and enables the student to identify them with the aid of the indispensable glass.

I was out for a walk, on a severely cold day of January, 1905, when a concerted chirping drew my attention to a clump of savins, which I should otherwise have passed unheedingly. There, bunched together in one of the small, dark-foliaged trees, was a busy flock of pine grosbeaks, engaged in feeding upon what, I suppose, were the astringent savin buds. The birds paid no more attention to me than if I had been a mile, instead of ten or fifteen feet, away, and I had a good opportunity to study the splendid red coloring of the males, and the more sober, though rich, bronze of the females.

Birds like the pine grosbeak and the purple finch (the latter another rare winter resident of Massachusetts) are not easily discovered in the season of multitudinous songsters. But the very absence of the common birds makes these conspicuous winter residents, or visitors, still more conspicuous. Another finch, the pine siskin, is not infrequently seen in New England during the winter. His yellow markings on wings and tail and strongly streaked under parts make him easy of identification. The siskin, the purple finch, the grosbeak and the blue-jay are the most showy citizens of our winter woods. Their bright colors are a delight to the eye, when the monotonous white of the snow is spread over the landscape.

But there is a real start of surprise for a bird-lover in coming upon a robin, a bluebird, a goldfinch, or a song-sparrow in the winter time. These orchard-singers are so associated in our minds with "the heyday of the year" that to find one of them flitting about among the leafless gray branches affects one with a kind of babes-in-the-wood feeling. Yet it is by no means uncommon, as I have already indicated, for the bird-student to run across goldfinches and other summer songsters in midwinter. Mr. H. A. Noyes, of Hyde Park, Vt., tells me that, even as far north as that latitude, he frequently sees and hears goldfinches in his orchard during the winter.

I shall not soon forget a song-sparrow that I heard once, in Massachusetts, after

a February snow-storm. He was perched in a bush in a sheltered swamp, and when the sun came out after the storm, casting its golden light upon the shimmering landscape, his little heart broke its long winter reserve, and he sang for a few minutes as sweetly and rapturously as in April. This is the only instance I can remember of hearing a winter resident sing his full spring song. There was something inexpressibly touching and uplifting in that glad outburst.

Bluebirds are not often seen in our Northern States during the winter, but some individuals certainly do remain in the vicinity of their old haunts. Well-built and properly-placed bird houses have a great deal to do with keeping these birds with us throughout the year. A south fronting bird house, with a frequently replenished food supply near at hand, will detain many a bluebird from the annual flight to Dixie-land.

Robins that winter in the North seek, as a rule, the deepest and thickest parts of the woods, seldom showing themselves about the house or barn. One would hardly suspect how many of them winter with us until he has taken a long walk to the sheltered swamps and south-facing forest slopes. Here robins may often be found in considerable colonies, assembling nightly, as in the robin-roosts of which Mr. Bradford Torrey tells us.

The flicker, or golden-winged woodpecker, is coming to be more and more a winter resident of our Northern States. In fact, until the very severe winters of 1903-'4 and 1904-'5, I think they were more noticeable in the Massachusetts woods in winter than in summer.

The tiny golden-crowned kinglet, scarcely larger than a hummingbird, is an occasional winter resident in the North. The fragility of early flowers seems paralleled in this delicate bird, so fearless of cold and snow. Were he a seed-eater, no doubt life would be impossible for him in the winter woods; but his provender of small hibernating insects and insect eggs, found in the crevices of bark, is always available, no matter how deep the snow; and plenty of food keeps his diminutive body warm in the sharpest weather.

There are a few birds that we may count as permanent winter residents in our Northern States — not merely the occasional individual, but the entire species. Bravest, cheeriest and most familiar of these is the little black-capped titmouse, or chickadee. One is always sure of finding him in the winter woods, even when the "oldest inhabitant" is toasting his shins by the kitchen stove, and commenting upon the weather, with ominous mutterings and shakings of the head.

Closely associated with chickadee, and often found in his society, is the well-muffled downy woodpecker, whose nasal, duck-like "quack" is a cheerful winter sound among the dark evergreens. Another winter woodpecker is the white-breasted nuthatch, that little acrobat whom we so often see hanging upside-down on the under side of branches, cleaning house for the trees.

Then, of course, we must include among our native winter birds the owl, the junco, the winter chippy, the snow-

bird, the hawk, and the sturdy and resourceful ruffed grouse, hardiest of all our game birds. To these might be added the omnipresent crow, which, if not a winter resident in all parts of the North, is at least only a partial and restricted migrant, seldom going far south, even when driven from his familiar haunts by stress of weather and scarcity of food. Certainly our winter woods are far from being birdless; and the nature-lover who hugs the fireside all winter, loses much, not only of the charm of outdoor life, but also of first-hand knowledge of some of our most interesting bird neighbors.

*Melrose, Mass.*

#### PITTSBURG LETTER

"IGNATIUS."

THE preachers of these regions still continue to go into the city on Mondays — most of them. There is not much room for them in the bookstore since it became necessary to rent out a part of it to a shoe establishment. Of course the bookstore never was designed as a resort for a lot of jaded preachers on Monday mornings; but the preachers often wonder how the unsophisticated public is to be enticed into looking at and afterward buying our Book Concern products when the show window advertises a shoestore.

But the fact we meant to indicate is this — the dominies still come to town and assemble in the bookstore. They also go up to the Preachers' Meeting when something new and startling is anticipated; and a few of them still go at other times. The committee occasionally arranges for something of a scientific nature, but this does not draw so well as the discussion of some matters of theology or church polity. The discussion, for example, on a recent Monday, of "The Virgin Birth" brought a large attendance and resulted in a lively debate. On such questions as that we are right up to date — some of us are. You must remember, Mr. Editor, that we do not have here the clear atmosphere that pervades your great city. We are in the thick of the smoke down this way. Still, you would be astonished at the marvelous skill and accuracy with which some of our theologians can distinguish what is myth and what is actual history in such writings as those commonly attributed to writers like Matthew and Luke.

On the last Monday of January the paper was read by Prof. Theo. B. Noss, Ph. D., principal of one of our State normal schools. Dr. Noss is an honored layman, and has represented us in the General Conference. In his particular line of teacher-training he has a wide reputation. It is now known that he has also the ability to very effectually stir up a preachers' meeting, and afterwards hold his own with ease in debate. He can be justly accused of having ideas and of knowing how to so express them as to bring the brother of opposite persuasion promptly to his feet. Dr. Noss would have the preacher quit reading the hymns. He would put more emphasis on child training and less dependence in the spasmodic revival effort. The class-meeting has served its day, he thinks. In religious life he would emphasize deed rather than creed, the objective rather than the subjective. The fact that men clamored for the floor and postponed their lunch hour to get a whack at that paper showed that something out of the ordinary had hit the meeting.

At a number of places within our Conference revival fires have been kindled

and have burned brightly. Taylor Church on the Beallsville work is in the midst of a wealthy and conservative farming community, and is one of the oldest preaching points west of the Allegheny Mountains. This church has just passed through the most glowing and effective revival that it has known for a generation. There were about thirty conversions and as many accessions. The meeting was led and the preaching done by the pastor, Rev. Daniel C. Dorchester. At Ann Ashley Church, Homestead, Rev. J. H. Laverty, pastor, sixty have been saved; while at Emory, Rev. W. R. Wedderspoon, pastor, the number has reached nearly one hundred. At old North Avenue Dr. C. W. Blodgett has had an almost continuous revival since taking up his work there in the fall. Latest reports put the number of accessions to the church at about 200. Other meetings are still in progress. A very extensive work is reported from Wilmerding, where Rev. P. C. Brooks is leading, as well as at Braddock, where the First Church is enjoying a widespread awakening under the preaching of Rev. C. L. E. Cartwright.

Speaking of revivals brings to mind the matter of reporting them. Some pastors who have had good revivals make no report to their own church paper concerning it. Perhaps they are led to refrain from doing so by the actions of some of their brethren. There are some preachers and some evangelists who see to it that the church press is kept full of their doings all the time. "Ignatius" could name on the spur of the moment a few preachers in cities afar who cannot address a township high school without having that fact announced in every paper in Methodism the next week. Such eternal itching for fame ought not to prevent the man who has really done something from making that fact known through the church press. But even then there are certain modest statements in common use that might well be omitted. Why say that "the good work goes on"? If it stops with the special meetings, the less said about those meetings the better. "More are coming." Of course. A truly successful revival will always project itself into the future. Occasionally there is an item like this: "Forty accessions by letter and on probation." Now that may mean thirty-nine by letter and one on probation. That means an actual addition of one to the kingdom and the whole church. But as it stands the average reader will see in it forty times one.

Or just to mention one other item. Is it wise, in reporting a revival, to jubilantly announce that the converts were all adults? Is not that a reflection on some one? Children are more easily reached than adults. In the stress of revival have they been utterly neglected? It is impossible to estimate the value of church work by units; but if you propose to make your estimate in that way, we submit that the boy of fifteen is a bigger unit than the broken-down man of fifty.

We have noted with interest that the Epworth Leagues of the First General Conference District have put a salaried field secretary to work. The chapters of the Pittsburgh Conference did the same thing last year. The results were so satisfactory that it has been repeated this year. It is no longer an experiment with us. Miss Hunter, who proved so efficient last year, found it impossible to serve again. Miss Bessie Brooks is now filling the position quite acceptably. The chapters of our Conference raise \$4,000 annually for the

support of the Java Mission. It takes no little of her time to see that this support is kept up. Then she is able to be of great service to the weaker chapters.

Our Conference League has projected a summer school for the training of League workers. This school will be held at Valley Camp, nineteen miles from Pittsburgh, on the Allegheny River. The date is July 8-16. The school will be open to students from the Pittsburgh, Erie, East Ohio, and West Virginia Conferences. The number of students will be limited to 150. The forenoons will be devoted to class work, the afternoons to recreation, and the evenings to platform meetings. Rev. H. S. Piper is chairman of the committee in charge, and will be the superintendent of the school.

#### How People Die

WE give place to the following communication written by Rev. William Harrison, D. D., of Cornwall, Prince Edward Island. Dr. Harrison is one of the distinguished representatives of the Methodist Church of Canada. He writes:

"I have just finished reading your editorial in a late issue of ZION'S HERALD (Jan. 17) on 'How People Die,' and feel that your positions corroborate my experiences of some thirty-five years, as I have gone in and out among the sick and dying in the various charges which as a minister I have occupied during that period. In recent years, when conducting funeral services, I have often called the attention of the friends gathered on such occasions to the very little attention which the Scriptures, especially the New Testament, give to the last hours even of the most faithful and saintly servants of the Lord Jesus. If all the space occupied by the writers in both Testaments in describing the ending scenes of the great company of the distinguished worthies is considered, it is very striking how small that space is. Again and again names high in the calendar of the righteous, after lives of splendid, consecrated endeavor for God and man, pass from the stage of action and not a word is said as to the closing scene and not a syllable is left as their experience during the last pathetic hour. Surely there is no accident in an omission so noticeable as this. The emphasis of the Book is put on the *life*, and no great conclusions are based on what a man may say or not say during the affliction which brings his journey to a close.

"This significant and marked silence of the Book carries with it inferences that should not be hastily dismissed in this discussion. It is an example of kind consideration for the bereaved when they mourn the departure of the saintly and good who in life's last days or hours were absolutely prevented from giving the cheering testimony which some have given. The manner of our going away has much to do with dying testimonies. The fevered brain, the great prostration, the sudden collapse, the unconsciousness which ensues, so often place the suffering and dying in conditions which make of little real value anything they may say in such closing hours. It is perilous to create new tests to a Christian life, and it is more than embarrassing to create expectations as to dying deliverances which the circumstances of our going away may make impossible of fulfillment. The only dying and death to which the Word of God gives a wonderful space and unmeasured emphasis is the suffering and death of the Son of God, and the reason for this is found in the infinite merit and universal redemption which the Holy Sufferer has achieved by His pain and death. I think this discussion will do good by giving public expression to real difficulties which some have silently carried for years."

— Deep at the core of our being we have that in us which holds us fast shut within the very light of life, within the very eternity of God. His will, that will in which the worlds move and are in being, closes round our will; His love, that love which is the fount of all creation and the end of all desire, folds itself about our little trembling flame of love. We are His, He is ours. — *Henry Scott Holland.*

## Abraham Lincoln A Teetotaler

A KENTUCKIAN by birth, rocked in the rough cradle of poverty in a little log cabin, unchinked, unplastered and scantily furnished; trained in the university of necessity; attending school twice in the neighborhood for a few weeks at a time, being compelled to walk four miles each way to do so; transplanted to Indiana to a home life of poverty, a poverty so great that the family lacked protection from the rain and cold — out of such a childhood grew the farm hand, the rail-splitter, the flatboatman, the captain in the Black Hawk war, the country merchant, the country lawyer, the four times elected legislator, the representative in Congress, the candidate for the United States and the war President.

Such in brief, says one, is the story of Abraham Lincoln, the great typical American, as in him were found in a pre-eminent degree the best features of our New World life — honesty and simplicity and truthfulness. But it is not of any of these kindred virtues that this article would speak, but of his teetotalism.

Again and again of late we see it stated by the liquor men and the advocates of license that President Lincoln was not a temperance man; that he was opposed to prohibition; that he advocated license, and was himself at one time a bartender. Now to the facts.

### Signing the Pledge

When Lincoln was a boy almost everybody drank, and temperance had less advocates than at present. Among those who were working for temperance in that early day was "Old Uncle John," as he was called, who gathered the people together for meetings in the rough log school-houses of the sparsely settled communities in that section of the country. People came out of curiosity, but he often found little sympathy for his cause.

One long to-be-remembered night he made his plea, ending with an invitation to come forward and sign the pledge. There was only one who moved, as the story goes. A tall and fair from handsome boy got to his feet and came up the aisle. Even in that rough audience he made an ungainly appearance in his sadly outgrown clothes, coarse and too short in trousers and sleeves. But a hush fell on the rough men as that boy, with determination in his face, stooped to write the name "Abraham Lincoln" on the pledge.

The work of that night lives in history. Lincoln always attributed much of his success in life to his temperance principles, and years afterward when as President of the United States he had the pleasure of entertaining "Old Uncle John" in the White House, he said to him: "I owe more to you than to almost any one of whom I can think. If I had not signed the pledge with you in the days of my youthful temptation, I should probably have gone the way of a majority of my early companions who lived drunkards' lives and are now filling drunkards' graves."

There was never any letting down in Lincoln's principles, whatever the circumstances.

"When I was a young man — long ago — before the Sons of Temperance, as an organization, had an existence — I, in a humble way, made temperance speeches, and I think I may say that to this day I have never, by my example, belied what I then said."

### His Temperance Record

During the Washingtonian movement Mr. Lincoln took an active interest in the temperance reform and made addresses in

its behalf. One speech made in the Second Presbyterian Church of Springfield, Feb. 22, 1842, on the anniversary of the Washingtonian Society, has become memorable. It is an earnest and eloquent plea for moral suasion, and shows much of the spirit of the man who taught "malice towards none and charity for all."

He pleaded for the continuance of the work of reforming drunkards, and also for the efforts of those who were not immediate sufferers. He urged the duty of people who did not drink to take the pledge and give every moral support to the habitual drunkards who would try to reform, and said: "Let us make it as unfashionable to withhold our names from the temperance pledge as for husbands to wear their wives' bonnets to church." To those who would say, "We are no drunkards and we shall not acknowledge ourselves such by joining a drunkards' society," he replied: "Surely no Christian will adhere to this objection." He then followed this with an eloquent plea from the example of Jesus who came in the form of sinful man to die an ignominious death, that in like manner, if need be, men should suffer to help their weak and erring fellow creatures.

While prohibition was not then the theme of discussion, it is apparent from the following passage that he anticipated the time when there would be such a revolution that it would blot out the liquor saloon from the land:

"Of our political revolution of 1776 we are justly proud. Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping; by it, none wounded in feeling, none injured in interest — even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom! With such an aid its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty. Happy day, when, all appetites controlled, all passion subdued, all matter subjected, mind, all-conquerable mind, shall live and move the monarch of the world!"

Judge Weldon relates how at a meeting of the Circuit Court at Bloomington, Ill., a great crowd had gathered to hear Stephen A. Douglas speak in defense of the Kansas-Nebraska bill, that Mr. Lincoln called upon Mr. Douglas at the Clouds House, where he was staying, and the two had a pleasant chat over old times on the circuit and the progress of the State and its development. In those days, as now, the headquarters of the committee and the room of the candidate or the champion of the party were always abundantly supplied with whatever one wanted to drink. After Lincoln had been in the room a short time Douglas proposed that they "have something" — a proposition Mr. Lincoln promptly but courteously declined.

"Why, do you belong to the temperance society?" asked Douglas.

"No, I don't belong to any temperance society," replied Mr. Lincoln, "but I am temperate to this extent — I do not drink at all."

The claim made by the advocates of the legalized saloon that Mr. Lincoln was himself at one time a bartender grows out of the fact that in 1833 Mr. Lincoln, with another young man, bought out three grocery stores in New Salem, Ill., and as liquor was sold then at all groceries, a

tavern license had to be secured. Miss Ida Tarbell says:

"It is probable that the license was procured to enable the firm to retail the liquors which they had in stock, and not for keeping a tavern. In a community in which liquor drinking was practically universal, at a time when whiskey was as legitimate an article of merchandise as coffee or calico, when no family was without a jug, when the minister of the Gospel could take his 'dram' without any breach of propriety, it is not surprising that a reputable young man should have been found selling whiskey."

"Each of the three groceries which Berry and Lincoln acquired had the usual supply of liquors, and the combined stocks must have amounted almost to a superabundance."

"It was only for a short time that Lincoln's grocery lived. He was already too much of a student to be a good business man and his grocery died for lack of attention. Whether it was the experience he had had in liquor-selling which made him a temperance man or not, we do not know, but he soon joined the Washingtonian Temperance Society, and became an active member in it."

### The Forgery

During the campaign at Atlanta, Ga., in 1887, which resulted in a victory for saloons, the liquor men used with success the name of Lincoln to capture colored votes. They had a hand-bill prepared, headed, "FOR LIBERTY! ABRAHAM LINCOLN'S PROCLAMATION!" Underneath this was a picture of a negro kneeling and kissing the President's hand, while near by stood the family and on the ground the shackles. Following the picture were these words:

"Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason in that it attempts to control a man's appetite by legislation and in making crimes out of things that are not crimes. A prohibitory law strikes a blow at the very principles on which our Government was founded. I have always been found laboring to protect the weaker classes from the stronger, and I can never give my consent to such a law as you propose to enact. Until my tongue be silenced in death I will continue to fight for the rights of man."

Then followed this appeal: "Colored voter, he appeals to you to protect the liberty he has bestowed upon you. Will you go back on his advice? Look to your rights! Read and act! Vote for the saloon!"

There can be no doubt that the whole thing was an infamous forgery and a slander on Mr. Lincoln's memory. Mr. John Hay, who, with Mr. Nicolay, was then preparing an exhaustive life of Lincoln, wrote:

"Neither Mr. Nicolay nor I have ever come across this passage in Mr. Lincoln's works, which we have been several years compiling."

### A Presidential Candidate

When a candidate for President his attitude was early shown by his cold-water reception of the committee appointed to notify him of his nomination. In "Six Months in the White House" (pp. 124-126) an account is given of the reception tendered by Mr. Lincoln to the committee that came to officially notify him of his nomination for the Presidency. It says:

"After the ceremony had passed Mr. Lincoln remarked to the company he supposed good manners would require that he should treat the company with something to drink, and opening a door he called out, 'Mary! Mary!' A girl responded to the call and returned in a few minutes, bearing a large waiter containing several glass tumblers and a large pitcher in the midst, and placed it upon the centre-table. Mr. Lincoln arose, and gravely addressing the company, said: 'Gentlemen, we must pledge our mutual healths in the most healthy beverage which God has given to man. It is the only beverage I have ever used or allowed in my family, and I cannot conscientiously de-

part from it on the present occasion. It is pure Adam's Ale,' and taking a tumbler he touched it to his lips and pledged them his highest respects in a cup of cold water. A gentleman who was not in political sympathy with the nomination of Mr. Lincoln, when he saw as he did for himself his sturdy adherence to so high a moral principle, became a zealous advocate of his election."

The following letter, written by Mr. Lincoln to J. Mason Haight, now of Newcastle, Cal., in June, 1860, in which Mr. Lincoln refers to his refusal to entertain with intoxicating liquor the notification committee that came to inform him of his first nomination for the Presidency by the National Republican Convention of 1860, throws strong light upon Mr. Lincoln's total abstinence principles, and his position as an enemy of the "cup." The letter, a *fac simile* of which is given below, reads as follows:

PRIVATE AND CONFIDENTIAL.— Springfield, Ill., June 11, 1860.— J. Mason Haight, Esq.— My Dear Sir: I think it would be improper for me to write or say anything to or for the public upon the subject of which you inquire. I therefore wish the letter I do write to be held as strictly confidential. Having kept house sixteen years, and having never held the "cup" to the lips of my friends then, my judgment was that I should not, in my new position, change my habits in this respect. What actually occurred upon the occasion of the committee visiting me, I think it would be better for others to say.

Yours respectfully,

A. LINCOLN.

The late Vice-President Henry Wilson, in his Centennial Volume, also refers to the incident mentioned in this letter. He describes Mr. Lincoln's refusal to receive a present of champagne from his neighbors with which to treat the notification committee, and his again refusing wine in Cincinnati on his way to the inaugural, Mr. Lincoln then uttering these words: "For thirty years I have been a temperance man, and I am too old to change."

While President, Mr. Lincoln in 1862 signed an act banishing the spirit ration from all ships of war. And in an address before the Sons of Temperance in Washington, Sept. 29, 1853, he said: "The reasonable man of the world has long since agreed that intemperance is one of the greatest, if not the greatest, of all evils among mankind," and that its prevention in the army "is part of the law of the land."

#### Lincoln a Prohibitionist

In 1854 Mr. Lincoln, in company with Mayor J. B. Merwin, traveled over Illinois advocating the enactment of a State prohibitory law.

Mr. Lincoln had studied the liquor problem for years. For years he had devoted all his energies to combat the liquor power by the force of moral suasion, and he now recognized the fact that the drink maker and drink seller must be dealt with as well as the drunkard. He accepted the Maine law as the solution of the problem, and

spent weeks in stumping the State, as we have said, in its behalf. The following quotations are from his speeches delivered at that time:

"This legalized liquor traffic as carried on in the saloons and grog-shops, is the great tragedy of civilization. The saloon has proved itself to be the greatest foe, the most blighting curse, that has ever found a home in our modern civilization, and this is the reason why I am a political prohibitionist. Prohibition brings the desired result. It suppresses the saloon by law. It stamps and brands the saloonkeeper as a criminal in the sight of God and man."

"By licensing the saloon we feed with one hand the fires of appetite we are striving to quench with the other. While this state of things continues, let us know that this war is all our own — both sides of it — until this guilty connivance of our own actions shall be withdrawn. *I am a prohibitionist because prohibition destroys destruction.*"

The prohibitory amendment was defeated in Illinois, but Mr. Lincoln never changed his opinion concerning it. A short time before his death he said to his friend: "Merwin, after reconstruction the next great work before us is the prohibition of the liquor traffic in all States and Territories."

As a further evidence on this point, in 1853 a sermon was preached in the Presbyterian Church of Springfield, by Rev. Dr. James Smith, that was as uncompromising in its demand for total prohibition of the liquor traffic as any ever made by the most radical prohibitionist of today. The sermon was printed at the request of a petition signed by thirty-nine persons, who were present. The petitioners say: "Having listened with great satisfaction" to his address, they believe that "if published and circulated among the people it would be productive of good," and who therefore "respectfully request a copy thereof for publication." Among the names signed to this letter is that of Abraham Lincoln.

From this it is clear that Mr. Lincoln was present in the church when the discourse was delivered, that he heard the orator's burning and uncompromising plea for prohibition, and that on the very next day he signed a letter signifying his approval of its sentiments and asking Dr. Smith to consent to its publication for circulation "among the people." Such testimony as this must remove every lingering doubt of Lincoln's attitude upon the liquor problem and the prohibition question.

Such, in brief, is the temperance record of President Lincoln, whose magnanimity of soul is shown in those memorable words uttered by him in his second inaugural address:

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and for his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

— *National Advocate.*

— Abraham Lincoln's reliance upon a personal God has been thought to date from the bitter private sorrow which marked the close of his first year in the Presidency. Willie Lincoln was ten years old, and his brother "Tad" was two years younger, when the family entered the White House. Both became sick early in February, 1862, and Willie, a bright and cheery lad, died on the 20th day of that month. This was the most crushing affliction that had ever come to the President, who, for the moment, was completely prostrated by his loss; though, after the solemn pause which rests over every home wherein lies the unburied dead, he found the help he needed in the Christian faith. — *Success.*

Private & Confidential.

Springfield, Ill., June 11, 1860

J. Mason Haight, Esq.  
My dear Sir

I think it would be improper for me to write, or say anything to, or for, the public, upon the ~~public~~ subject of which you enquire. I therefore wish the letter I do write to be held as strictly confidential. Having kept house sixteen years, and having never held the "cup" to the lips of my friends then, my judgment was that I should not, in my new position, change my habits in this respect. What actually occurs now upon the occasion of the former meeting you, I think it would be better for others to say.

Yours Respectfully  
A. Lincoln

## THE FAMILY DEPARTMENT

## ALL THINGS ARE YOURS

1 COR. 3:21

J. ELISABETH GATES.

"All things are yours;" then why should I  
Be sore distressed, and doubt and cry  
As it to storm the gate of heaven  
For God's rich gifts already given?

The king's own son, the prince, it blind,  
Knows not his wealth, nor can his mind  
Grasp what it means to be an heir,  
Though wealth surrounds him every-  
where.

Faith tears the films from my blind eyes,  
And lo! I see beyond the skies;  
All earth, all heaven, all depths of sea,  
Are stored with priceless things for me.

My loved but lost awhile are where  
All things are made divinely fair;  
My treasures are not lost — they still are  
mine.

"All things are yours," my heart! then  
why repine?

Troy, N. Y.

## Investments of Unused Capital

I

"HOW these magazines litter the table," said a busy housewife, one Monday morning, as she cleared up the sitting room. "I really do not have time to more than glance into one *Century* before another comes, and the old ones go up to the garret-closet, which is already more than full."

\* \* \*

"Oh, papa," said a home missionary's daughter in their bare little frontier home, "I've read these old magazines through and through. What wouldn't I give for a fresh *Century* to read you this long, dull winter evening!"

The missionary smiled sadly. "Hard times and cut down salaries leave small surplus for four dollar subscriptions, my daughter."

Just then the garret-shelves in that Eastern home groaned with the weight of a fresh pile of magazines and papers

II

"John, be sure to exercise the horses every day," said the master, as with his family he entered the railway station, bound for a week's holiday trip. So John, the coachman, every day drove Prince and Kittie, the two high-spirited horses, up and down the park, grumbling a little at the time and trouble it took.

\* \* \*

Less than a stone's throw from the stable was a tenement alley, where behind a small-paned window the pale, thin face of a little boy looked wistfully out. Day in and day out the poor little fellow sat there, for ever since the wheel at the wire factory had caught his foot he had been a cripple. The close air of the ill-kept rooms was draining his life away. His eyes shone as he watched Prince and Kittie prancing past his window.

"Oh, if I could but go to ride in the park!" sighed the little boy.

III

In the pleasant conservatory of a pretty suburban home James, the gardener, stood before his mistress with a basket full of clippings from geraniums and bright foliage plants.

"We have already potted more than the

shelves will hold," said she, "so you can throw away those in the basket."

\* \* \*

An old woman looked anxiously at a solitary plant in an old tomato can on the window-sill of her dark garret room.

"It is dead," she said. "The cold and the blight have killed it. How I shall miss the bright red flowers! And never a penny to buy another!"

IV

In a beautiful church in a college town sat an elderly man at one end of a long and otherwise empty pew. His thoughts were less of the sermon and the fine music than of the three tall sons who used to sit beside him; but now one was dead, and the others were living far away.

Within a few rods of the church was a students' lodging house. In an upper room that Sabbath morning sat two students playing cards. As the bell rang, an uneasy look came over the face of one. "I suppose mother would rather have me go to church than do this," he said to his chum, "but there is no room for us in the chapel, and I don't like sitting in the gallery of the South Church, so it's really easier to stay at home."

It so chanced that he had dined at the home of the elderly man the night before, but he had never thought to ask the student to sit with him in church. Yet to the father's eye the pew looked never so empty as on that bright December morning. — From "An Anti-Worry Recipe," by DELIA LYMAN PORTER.

## A Valentine That Was Worth While

MANTON MARLOWE.

MISS ADALINE LEITH seemed to be, in a certain sense, set apart from the other residents in the village of Edgerly because, as some of them said, she "made up poetry." She was pointed out to strangers as "our poetess," and some of the people in Edgerly were not a little proud of the fact that the town had a "poetry maker" among its residents. Although her gift of rhyming conferred a peculiar distinction upon Miss Adaline, it did not keep any of the people of the town from being on the friendliest of terms with her, and she was excused for certain little eccentricities of dress and manner on the ground that she was a poetess, and, therefore, "couldn't help being queer."

Miss Adaline lived in a little box of a white house at one end of the long, elm-shaded village street, and her front yard was almost a solid mass of old-fashioned flowers in the summer months. Some of the neighbors said that Miss Adaline looked very much like a flower herself as she walked around among the bright blossoms in her bright-colored summer dresses. She liked much warmth of color in her gowns, and her hats were rather startling because of the profusion of flowers and gay ribbons on them. When her short, reddish brown curls were crowned with one of Miss Adaline's own triumphs in millinery, and she had on her gayest gown, she could be seen from afar, although she was a little bit of a woman.

All of her neighbors were quick to give Miss Adaline the credit of having a very kind heart, and some of the mothers would say to their little girls: "I hope you'll grow up to be as beautiful a house-keeper as Miss Adaline is." Indeed, her little house of four or five rooms was always immaculate and orderly to the last degree, as well it might be with no one but tidy Miss Adaline to live in it; for she lived quite alone, and shook her curls and laughed when some of the neighbors asked if she did not get "dreadfully lonesome."

Miss Adaline was always ready to exercise her gift of poesy for others to whom it could give pleasure, and she could always be depended upon to write birthday or wedding day or obituary rhymes.

She was apt to send a rhyme of some kind to any home in which the stork had left a little boy or girl over night, and when death entered the homes of her friends Miss Adaline was sure to send some lines of sympathy and comfort so full of genuine feeling that no one minded if the rhymes happened to be rather jingly or if they never in the world would have stood the test of real poetry. The more intelligent people in the village were kind enough to always judge Miss Adaline's rhymes entirely in the spirit in which they were written, and none of the village people ever allowed her to know how much some of her poetical flights amused them. Miss Adaline made full use of that which we call "poetic license," and if she chose to make the word "love" rhyme with "onward," or the word "kiss" rhyme with "music," why, her friends called it Miss Adaline's "poetic license," and let it go at that.

Miss Adaline's poetry was always in great demand when St. Valentine's Day drew near. She loved children, and was always glad when she could do anything to please them. She would stand at her gate in the summer time with her hands full of flowers when the children were going home from school, and every child would be given a flower, and every sick-room in the town was sure to be brightened by a bouquet of flowers from her garden. She had a very gentle and sympathetic spirit, and the children often carried their little troubles to her. The schoolhouse was not far distant from her little white house, and it was not uncommon for some boy or girl to come dashing into her house at noon or recess times with the words: "O Miss Adaline, won't you show me how to do this sum?"

And no matter how busy she was, Miss Adaline would put aside her work and "do the sum" if she could; and if a child got hurt on the playground, he or she would be sure to run over to Miss Adaline's to have lotions or bandages applied or rents in garments repaired. I am sure Miss Adaline told the simple truth when she said: "I love to do things for children." She had a little illuminated card hanging on her bedroom wall with these words on it: "Blessed be the hand

that prepares a pleasure for a child, for there is no saying when and where it may bloom forth."

One February day Miss Adaline was sitting in her tidy little sitting-room sewing near one of her windows filled with blooming plants when she heard a light rap on the outer door.

"Come right in!" said Miss Adaline.

A little girl of perhaps twelve years came into the room. She had on a bright red hood and a red jacket, while her cheeks were almost as red as the jacket, for it was a cold day, with what Shakespeare has called "an eager and a nipping air." The ground was white with snow. It was snowing, and some of the beautiful white flakes clung to the red jacket and hood.

"Oh, it's you, is it, Esther Bryce?" said Miss Adaline. "I'm ever so glad to see you, dearie. Aren't you cold?"

"Only a little. I ran most of the way over here."

"You'd better sit close to the fire. You look cold, child. How would you like to have me stir you up a cup of cocoa? And I have just made some caraway-seed cookies, real thick and soft. I guess you'd like one, now, wouldn't you?"

Esther laughed, and said, frankly: "I am sure that I would, Miss Adaline."

"Then you shall have not only one, but two or three. Folks all well at your house?"

"All but grandma. She has a crick in her back, and she says the cold makes her bones ache."

"Rheumatism, likely," said Miss Adaline.

Esther told her errand while sipping her cocoa and eating her cookies.

"I want you to write me a valentine verse, Miss Adaline."

"For what boy?" asked Miss Adaline.

Esther blushed, and said, quickly: "Not for any boy. I wouldn't bother you to write a verse just for a boy. Anyhow, I don't send valentines to any boys but my brothers and my cousins—oh, yes, and to papa; I always send him one. But this one I want you to write isn't for any boy nor for papa. It's for my two aunts—or my great-aunts, I'd better say, for they are papa's aunts, but I love them just the same as if they were my own first aunts; and, O Miss Adaline, they don't speak to each other, and they are own sisters! Isn't it dreadful?"

"Shocking!" said Miss Adaline, promptly. "How does that happen?"

"Well, they had a quarrel about something. It was just a small matter, but they made a big one out of it, and it's more than two years since they have spoken to each other. They live over in Ware, and they always lived together until they had this quarrel, and now they live apart and don't even speak to each other. I've heard papa and mamma say that they think that both Aunt Sue and Aunt Lou—one is named Susan and the other Louisa—are grieving themselves to death for each other, but both of them are too proud to be the first to offer to make up. Isn't it too bad?"

"Indeed, it is, Esther."

"And I've been wondering if maybe you couldn't write some kind of a valentine verse that I could copy on the valen-

tines I am going to send each of them—something that might perhaps make them feel like forgetting and forgiving everything and making up. Wouldn't it be lovely if you could, Miss Adaline?"

"It would that, Esther, and I'd love to do it on their account as well as on yours. I must put on my thinking cap and see what I can do. That would be a valentine worth while."

"Oh, wouldn't it, though? Just think, they are twin sisters, and they are both seventy years old!"

"Too old to have hard feelings toward any one, let alone against each other," said Miss Adaline. Then she said, very sweetly and very gently:

"I think, Esther, my dear, that we'd better make this a matter of prayer, and kneel right down here and pray that I may be given just the right words to say in anything I write for your valentines, and then we'd better pray every day that what we hope for will happen when the valentines are sent. Lots of things happen when folks pray, 'in faith believing,' Esther."

"I know it," said Esther.

Esther stopped at Miss Adaline's house the next day on her way home from school, and Miss Adaline said: "You've come for the valentine verse, haven't you, Esther?"

"Yes, ma'am, I have. Have any verses come to you yet?"

"A good many have come to me, but I'm not sure about them. Perhaps this would do." Then Miss Adaline read the following verse she had composed since the day before:

If power of love be thine,  
O gracious saint, Saint Valentine,  
Exert that power with mighty sway,  
And all unkindness banish away.  
Let all past quarrels be forgot,  
And be as if they'd happened not,  
Break down all barriers between me  
and mine,  
Do this I pray, Saint Valentine."

"I think that's real nice, Miss Adaline," said Esther. "It jingles all right, too. Don't you think it's nice?"

"I hardly know," said Miss Adaline, modestly. "It isn't just what I wanted to write. Still, I guess it will be apt to set your aunts to thinking. Don't you think it will?"

"It ought to," said Esther, seriously. "And I hope it will. I've bought just a sweet pretty valentine to send to each of them, and I'm going to get Lucy Taylor to copy the verse on each valentine for me. She writes beautifully—such splendid flourishes and such deep shading! I guess I will have her draw a bird above the verse. I'm ever so much obliged to you for making up the verse for me, and I'll let you know if anything comes from it—anything good, I mean."

Miss Louisa Bryce was sitting alone in her cosy little house in Ware early in the evening of St. Valentine's Day. It was quite dark, but she had not lighted her lamp, and the only light in the room came from the red coals in her stove. She had been sitting quite still for a long time thinking of the past, of the sister with whom she had quarreled, of how happy they had been together, of how

lonely she was now, of the loneliness of her sister, of the few years they had to live. Only that day a neighbor had told her that her sister seemed to be failing in health. Dim as the light was, one might have seen tears shining on Miss Louisa's wrinkled cheeks as she sat in her low rocking chair slowly rocking to and fro with her arms crossed on her hollow chest. Suddenly there came a rap on the door. Miss Louisa hastily wiped her eyes on a corner of her apron and went to the door. A boy stood on the step. Had it been daylight, Miss Louisa might have seen him grin when he said:

"I brought your mail up from the post-office. There's a couple of papers and—a valentine."

"I guess you are mistaken about its being a valentine, Tommy," said Miss Louisa to her nearest neighbor's boy, whom she called her "little postman" because he always brought her mail to her. "But I thank you for bringing it to me, whatever it is."

Then Miss Louisa lighted a small lamp and set it on a table near the stove. Her work basket was on the table, and she took her scissors from it, snipped off the end of the large, square, embossed envelope, and drew forth a very pretty valentine with many blue forget-me-nots and much paper lace in its construction.

"My land! if it isn't a valentine sure enough!" said Miss Louisa. "Who under the sun ever sent an old woman like me anything like that?"

Esther had had Lucy Taylor address the envelope, and Miss Louisa could not recognize the writing. The postmark was so badly blurred that it could not be read. Miss Louisa read the verse Lucy Taylor had written with fearful and wonderful flourishes on the back of the valentine. She read the verse once, twice, three times, and this time her eyes were full of tears. She let the valentine fall to the floor, and said, with quivering lips:

"I know who sent me that—I know! It was sister Susan, and it's a sign that she wants to make up. Land knows she doesn't want to any more than I do—dear Susan! She's taken the first step toward a reconciliation, and I'd be a good deal worse woman than I am if I didn't take the next one. I'll not touch my pillow this night until I have gone to sister Susan's rooms and told her I'm sorry for all that's happened and that I'm ready to

"Let all past quarrels be forgot,  
And be as if they'd happened not."

She rose from her chair and took her cloak and hood from a closet in the room. She had put them on, and was sitting before the fire drawing on her overshoes when there came a second knock on the door. When Miss Louisa opened the door a woman stood there with a heavy blanket shawl wrapped about her and a blue woolen nubia wound around her head. It was snowing hard, and there were snowflakes on the woman's garments. Her voice trembled a little when she said softly:

"O Louisa! I—I—I—O Louisa!"

"Why, Susan! Susan!" cried Miss Louisa. "Why, sister Susan, I was just this minute going to start to your house,

and now I needn't go since you've come back home to me ! O Susan ! Susan !"

She held out both hands, and her sister grasped them in her own. Then they put their arms around each other and kissed each other for the first time in years. Louisa drew her sister into the warm and cheery sitting-room, and said :

" Let me help you off with your things, sister, and then I'm going to make you a cup of tea to warm you after your walk in the cold. And I can tell you right now, sister, that you don't go out o' this house tonight. You'll stay here and sleep in your own old room, and you'll sleep there right along if I have my say. We've been a pair of very foolish old women to let a quarrel sep'rate us at our time of life. Don't you think so ? "

" I do, Louisa," said Miss Susan, promptly.

A few days later little Esther Bryce received the following letter signed by both of her great-aunts :

DEAR GRAND-NIECE: We have just found out in a way that we needn't take the trouble to explain that it was you who sent each of us a valentine that we reckoned each of us had sent to the other, and so what did we do but

" Let all past quarrels be forgot,  
And be as if they'd happened not."

Then when we found out that some one else had sent the valentines, we thought we'd let the past be forgot just the same, and we are very happy together in our own home. You did your old aunties a good service when you sent them each that valentine, dear child, and we thank you for it. We send by express with this a red merino dress pattern and a pretty muff for you, and also the string of gold beads that belonged to our mother, and that we used to say you should have some day. You were a dear little girl to send us the valentines, and we think the dear Lord himself must have put it into your heart to do it. Anyhow, His spirit came into our hearts from it. With much love from your

AUNT SUSAN and AUNT LOUISA.

Esther took the letter and sped away with flying feet to the home of Miss Adaline. For once she neglected the formality of rapping before entering, and burst into the house, crying out joyfully :

" They've made up, Miss Adaline ! Aunt Susan and Aunt Louisa have made up, and your valentine verse made them do it ! "

" Not that alone, my dear," said Miss Adaline gently, when she had heard the whole story. " No, not my poor little verse alone, my child. I feel sure that the prayers we offered up, ' in faith believing,' had more to do with this happy result than anything else."

" Yes, that is true," said Esther ; " but I am glad I sent the valentine, for it was a valentine that was worth while."

Boston, Mass.

#### Counting for More than One

A WOMAN whose home duties were insistent was bewailing her comparative uselessness when it came to church work, or indeed any work outside of her own home. " I go to church — when I can," she said, rather ruefully. " Even then all I can do is to count for one. I can't do anything." The wise woman who was listening answered of her wisdom : " Nobody ever counts for just one; you

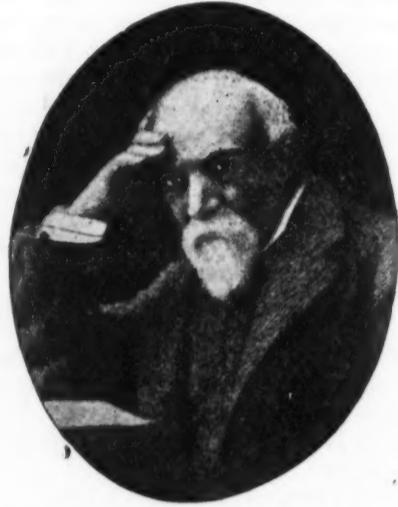
count for everybody you can influence. One is a force and centre of power in proportion to the number of people he can influence. Count for one, indeed ! I happen to know that you counted for six people in church this very last Sunday. It was rainy, you know, and we were all in slippers and easy-gowns, John and I and all three of the girls. ' There ! ' said I, as you passed the window, ' if that woman can manage to get her work out of the way and go this rainy morning, I won't listen to any excuses from the rest of you.' " " Oh, yes," put in the other, blushingly, " I remember all about it ! I had sixteen minds and a half about going out in the wet, but Benny was at home with his lame knee — you know he got hurt at football — and he said : ' Mother, you can go just as well as not. I'll look after the babies.' So I went, for I thought there would be a slim houseful such a rainy day, and I'd count for one anyway." " Just so," nodded her friend, smiling. " And you counted for six instead ! We made just a good seatful. It was funny to see the minister's look of astonishment when we all filed in. I had the greatest mind to get up and say 'twas all your doing." — *Congregationalist*.

to find that it contained a fly. Returning to the bakery, he made an indignant complaint, demanding another bun in place of the inhabited one.

" I'm sorry, sir," said the saleswoman. " I can't give you another bun; but if you will bring me back the fly, I will give you a currant for it."

#### DAYS WITH BROWNING

Selections by ANNIE FISHER SMITH.



1812 — ROBERT BROWNING — 1889

He at least believed in soul, was very sure of God. — *La Saisiaz*.

February 12

We all aspire to heaven ; and there lies heaven Above us : go there ! Dare we go ? No, surely ! How dare we go without a reverent pause, A growing less unfit for heaven ?

— *A Soul's Tragedy*.

February 13

Say not " a small event ! " Why " small ? " Cost it more pain than this, ye call A " great event," should come to pass, Than that ? Untwine me from the mass Of deeds which make up life, one deed Power shall fall short in or exceed !

— *Pippa Passes*.

February 14

I report, as a man may of God's work — all's love, yet all's law.

— *Saul*.

February 15

Ah ! but a man's reach should exceed his grasp Or what's a heaven for ?

— *Andrea del Sarto*.

February 16

We look on helplessly. There the old misgivings, crooked questions are — This good God — what He could do, if He would, Would, if He could, then must have done long since : If so, when, where and how ? some way must be, — Once feel about, and soon or late you hit Some sense, in which it might be, after all. Why not, " the Way, the Truth, the Life ? "

— *Bishop Blougram's Apology*.

February 17

Other heights in other lives, God willing.

— *One Word More*.

February 18

Then, welcome each rebuff That turns earth's smoothness rough, Each sting that bids nor sit nor stand, but go ! Be our joys three parts pain ! Strive, and hold cheap the strain ; Learn, nor account the pang ; dare, never grudge the throe !

— *Rabbi Ben Ezra*.

#### A Fair Exchange

Harper's Weekly tells of a man who had purchased some currant buns at a bakery, and was distressed, on starting to eat one,

## The Moon-baby King

OLIVE A. SMITH.

In a shining silver cradle,  
Far up in the pale, blue sky,  
The moon baby sleeps, when twilight creeps.  
And fireflies glimmer by;  
The mother wind sends her children,  
The breezes, so tiny and gay,  
And they rock the cradle, and dance, and sing,  
And drive the sun-fairies away.

### THE FIRST SNOWFALL

THE apples were being brought from the orchard—baskets full of great red and green and striped ones—and upon the high seat of the cart, beside John, rode little Persis.

"O mamma!" she called, "come and see the apples—they are all in!"

Mamma came and looked. "Why, I don't see a single Maiden's Blush," she said. "Didn't our jelly-tree bear?"

"I knew you'd miss the Maiden's Blushes right away, mamma," said little Persis. "But we did get one!" And in the hand which she had held behind her, she showed a great rosy apple.

"Well, that is a large one, Pussy," mamma said.

"It was the onliest one, mamma, and on the very tip-toppest branch! I don't believe the old tree wanted us to have it! What shall we do with it, mamma?"

"How would you like to make it into jelly?" Little Persis' mother always proposed such pleasant things to do!

"Make it myself, and seal it up, and pack it away?" said little Persis.

"Yes," said her mother.

"And unpack it, and unseal it, and eat it myself in the winter?"

"Yes," laughed her mother.

"I'd just love to," said little Persis. And she put the big rosy apple away in the storeroom—and forgot all about it.

When Persis woke Saturday morning, she heard the rain patterning against the window panes.

"Rain on Saturday!" Poor Persis buried her face in the pillow and squeezed out a few tears.

And then her mother's voice was heard at the foot of the stairs: "Come, Persis, hurry! Today is jelly day!"

Jelly! Persis was up in an instant, and made such haste with bathing and dressing that she slipped into her chair just as the others were sitting down, blissfully beaming upon them all; for she was thinking of her big rosy apple.

By and by her mother and she had the clean, pleasant kitchen all to themselves, and Persis had a little stool and a bright little pan and a little sharp knife. She brought the big apple and washed it. How it shone, all green and rosy! Then she pared the skin off in great even strips, and cut the apple in pieces.

She took out the seeds and core. Then she put the clean white pieces and the bright skin into a little saucepan, and poured a cup of water on the fruit and set it over the fire to boil. When it was soft, she strained it through a little jelly bag, and found she had a cupful of juice.

Little Persis put a cupful of white sugar with the rosy juice and set it on the fire again. It boiled and boiled, and pretty soon she took some in a saucer to see if it would grow thick and jelly-like. "I've seen you try yours in the sun, mamma," she said, "and it came right away. I wish the sun would just please to shine on mine."

It boiled some more, and then little Persis tried it again; and at the very mo-

The star-babes sit, nodding and blinking,  
Each one in his little chair,  
For they must watch till the moon-baby wakes,  
And sunbeams send darts through the air.  
So they hold their heads up bravely,  
While lullabies, sweet and low,  
Float out from the gentle planets' land,  
Far off in the eastern glow.

There are curtains of white cloud, swinging  
Round the cradle, so silvery bright,  
And dear little, fleecy pillows,  
And blankets of snowy white.  
For the baby is king of the sky land,  
And their treasures all gladly bring  
To that silver-bright cradle, far up in the sky,  
Where slumbers the moon-baby king.

ment she held the spoon up a sunbeam shone out from between the rain-clouds, and the rosy spoonful grew thick as it dropped!

There was just enough to fill a little jar Persis had; and it was the most fragrant, rosy, gleaming jelly that ever was seen!

When it cooled, Persis melted some paraffine, and poured it into the top of the jar, and it hardened and was beautifully white and tight, and would keep the jelly clean and sweet until she wanted to eat it. Then she cut a nice white piece of paper, and wrote on it, "PERSIS WELLS MAIDEN BLUSH JELLY," and pasted it on the little jar.

"How long must I keep it before I eat it, mamma?" she asked.

Her mother smiled. "Well," she said, "I wish you to eat it the very day the first snow falls."

"Months and months from now?" asked little Persis.

"Only weeks and weeks," answered her mother.

Little Persis wanted to put her jar of jelly in a safe place. So she found a silken scarf that belonged to her doll, and wrapped the little jar in it and stored it away at the bottom of the doll's trunk—and forgot that it was there.

Early in November Persis went to visit her grandmother and the three aunts who lived in the city, and she had a delightful time for three weeks. Then, one day, she felt lonesome and wanted to see her mother.

So she went and stood behind the parlor curtains and looked out into the street. She saw many happy, smiling people walking there, and Persis pitied herself so hard that two tears rolled down her cheeks just as Uncle Doctor Alec glanced up at the window.

He came right into the house and into the parlor and right behind the curtains.

"Hello!" said he. "What's the matter with Persis Puss?"

"I want to go somewhere—I want to go home!" sobbed little Persis. And then she sobbed right out loud.

"Go straight and put on your things, and I'll take you somewhere!" said he.

"Where are you going with that child, Alec?" asked grandma, seeing Persis in her hat and coat, as the two came through the hall.

"Hospital—visiting day—sick little girl—perfectly safe—can't stop!" called Uncle Alec. And the next moment he and Persis were out in the street.

As Uncle Alec reached for Persis' hand, he found it full. She was holding in it a little white jar. "What's this?" he asked.

"Oh, that's my Maiden Blush jelly. I packed it away in my doll's trunk and forgot it, and today I found it. I can't eat it until it snows, but I can show it to the sick little girl and tell her what's in it."

Pretty soon they came to the hospital. When they were inside, Persis thought it a very pleasant place; for the corridors were full of visitors, and most of them had smiling faces and carried flowers in their hands.

And such a lovely room as they came to

at last! It was full of sunshine, and the windows looked out upon a garden bright with autumn colors. Six little girls sat in the six white beds, five of them seeming so happy, for each one had a visitor. They were the almost well little girls. The sixth little girl looked sad, for no visitor sat by her bedside; but her pale little face brightened when she saw Dr. Alec, and she held out her hands to him. He took one, but put the other in Persis' hands.

"Pussy, this is Pussy," he said to the little girl in the bed. And then he said to Persis the very same words, "Pussy, this is Pussy."

How the two little girls laughed! And, as they were laughing, Uncle Alec slipped away, whispering a word to the smiling nurse. She took off Persis' coat and hat, and put a screen near the bed, so that the two children seemed to be in a tiny house by themselves. Then she drew a queer one-legged table to the bed, and swung the top about so that it made a nice stand, and then gave Persis a package Uncle Alec had left.

"Is your name Pussy?" asked Persis.  
"No, Dr. Alec just calls me so. My name is Persis."

"Oh!" cried the visiting Persis, "mine is Persis, too!"

Then she showed the little sick Persis the jar of jelly, and told of the great rosy apple, and how the jelly was made, and when it was to be eaten. And then they opened the package Uncle Alec had left, and found it was beautiful paper dolls dressed in bright dresses, with gay paper for making more dresses! What fun it was!

By and by the nurse came and said, "Aren't these two Pussies getting hungry?"

"Oh, see! It's snowing! It's snowing!" cried a gleeful voice from the next bed outside the screen.

Little Persis ran out and looked from the windows, and at every one she saw the air was full of white feathery flakes.

"Oh, oh, now we can eat it!" said she, and ran back and squeezed the sick little Persis for very joy.

Presently the nurse came again with a tray, and on it were two bowls of delicious broth, and crisp, dainty crackers, and plenty of nice bread and butter, and a plate of white grapes. Persis had the jar open and made the nurse smell it, and gave her a spoonful, and told her she made it herself, and all about their Maiden Blush jelly tree. And then she asked if the sick little Persis might eat some, and the nurse said yes and brought a tiny plate, and Persis turned the jelly into the plate. It glowed and shone, now amber, now rose, and made the whole room fragrant.

The two children sent a generous spoonful to each of the five almost well little girls, and then the two Persises ate theirs.

Soon Dr. Alec came, and the two Persises bade each other good by—and how they met again is quite another story. It was not that winter, for when Persis got back to grandma's she told her aunts she must go right home, because she must let her mother know that she ate her jelly the very hour the first snow fell. "For," said Persis, "I know my mother is worrying dreadfully about it this minute, because she always keeps her promises, and she doesn't know that I brought it with me, and she'll think I didn't have my Maiden Blush jelly when she said I might." —A. L. SYKES, in *Little Folks*.

## THE SUNDAY SCHOOL

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## Lesson VIII --- February 25

## JESUS' POWER TO FORGIVE

MARK 2:1-12.

TIME. — Summer, A. D. 28. Jesus had recently returned from His first missionary tour in Galilee.

PLACE — A private house in Capernaum.

GOLDEN TEXT. — "The Son of Man hath power on earth to forgive sins." — Mark 2:10.

Sickness, we said in connection with the Golden Text of the preceding lesson, is the great pathos of life. But here we have something more serious than sickness — sin. Sin, so far as any human aid for, it is concerned, is the great despair of life. Sickness, though practically universal, is not entirely beyond the skill of the physician. Many sick are restored to full vigor of health. And nature herself carries in her laboratory many healing remedies, and maintains in the body strong restorative processes by which even without the help of the physician health is often recovered. But no one among men has found any remedies for sin; it is a malady so deep and so deadly that no science has been able to break its hold; and the soul carries in itself no curative forces which work at last the healing of the wounds of conscience. The cry after pardon has been the tragedy of the world. Human authority there has been for the punishment of a few forms of sin, and rulers have given the pardon of the state to criminals for offences against the law. But this has touched only the surface of the matter. The state does not attempt to punish or to pardon the deeper sin that underlies mere civil offences. The criminal whom the state punishes has not settled his moral account, and the offender whom the state forgives still needs forgiveness. There is no human court that has jurisdiction over sin; it can only deal with the violations of human law. The question, "If a man sin, can he be made guiltless again?" is even more important than the question, "If a man die, shall he live again?"

## The Meaning Made Plain

1. *Sin Forgiven* [Verses 1-6]. — 1. Again refers back to the visit to Capernaum recorded in Mark 1:21 (Lesson VII). For some days (many weeks probably) He had been employed "throughout all Galilee" in preaching and casting out devils" (Mark 1:39). The opposition He is now to meet after a brief absence contrasts with the enthusiastic reception studied last Sunday. It was noised. — Literally, "It was heard." He had been hiding in "desert [deserted] places" in the neighborhood (Mark 1:45) and had entered Capernaum unobserved. "Days may have elapsed after His return before people found out that He was there" (Klostermann). The house may have been that of Peter, or of His own mother (Matt. 4:18).

2. *Omit straightway*. Many were gathered together — from all parts (Luke 5:17). *Insomuch*. — "So that." *No room to receive*. — "No longer room for." Not only was the house overcrowded, but the street in front of it also. *Them* — the late comers. *The door* — the entrance to a passage leading to a central court. The

Oriental house is built around its yard, not in front of it as with us. *Preached*. — "Spake," or was speaking. The word — of God; "the Gospel" (Mark 1:15).

3. *They come*. — While He was preaching. *Palsy*. — "The loss of the use of the voluntary muscles." Matthew (9:2) tells us that the sick man was "lying on a bed." Only Mark mentions that he was borne of four. — They may have been servants (Schanz). "Two abreast, with a pallet between them, could hardly hope to get into a court whose outer entrance was already choked with people" (Buell), whose eyes would be directed toward the Teacher, and away from the newcomers.

4. *Nigh* — near enough to set the invalid before him. The *press* — "the crowd." They uncovered the roof. — "unroofed the roof." The description implies that the house had only one story. Outside many houses was a staircase leading from the street to the roof; on such a staircase they went "up on the housetop" (Luke). The roof in Palestine is often "a flat layer of earth, say a foot deep, then loose brush or tiles, than rafters;" but Luke (5:18) speaks of tiling. The evangelist does not tell us precisely where he was. *Broken it up* — literally, "dug through" or "dug apart." Not, of course, the whole roof, but a place large enough to lower the man through.\* Picture the scene: "the noise of digging, the sifting down of dust and fragments of earth, the increase of light as the aperture grew larger, the sight of perspiring figures above, and at last the pale and helpless invalid lowered and laid out on the floor" (Buell). The Greek word for bed here is not the same as that used by Matthew and Luke, but indicates "a small portable couch," a stretcher. No bedsteads are in use in the Orient.

5. *When Jesus saw* — "and Jesus seeing." Their faith — the faith of the bearers; probably of the paralytic also. Our Lord's miracles and teachings were so interwoven that the coming of an invalid for cure, besides showing "a belief that reckoned the getting into Jesus' presence equivalent to recovery," implied also in most cases submission to His teaching and confidence in Him. In the current philosophy of the East there is a close connection between sin and suffering. Said [saith] — "Jesus saw more in the man than we can; He may have seen his sins as the cause of his disease, and a grief for his sins deeper than his yearning for health" (Buell). *Son* — literally, "Child." Matthew adds, "be of good cheer." *Thy sins be* [are] forgiven is not the expression of an opinion or wish, but a solemn declaration that He has Himself forgiven the man.

6. *Scribes* — the theologians, legislators, and politicians of Israel" (Gelkie). They were "professional interpreters of the law" (Matt. 23, and compare Luke 5:17). This was our Lord's first encounter with them. They had gathered from Galilee, Judea, Jerusalem (Luke), to hear and pass judgment on Him. *Sitting*. — Therefore they must have been early on the spot, so as to get near Jesus and hear and see Him distinctly (Bruce). In their hearts (that is, in silence, perhaps because of the popularity of Jesus) they were reasoning (dialoguing) — deeply shocked and hostile.

II. *Fault-finding Rebuked* (Verses 7-10). — 7. *Why doth this man thus speak*

blasphemies? — "Why doth this man [one] thus speak? he blasphemeth." "This one" is contemptuous. Blasphemy is "speech derogatory to the divine majesty." To those who regarded Jesus as an unauthorized rabbi with heretical tendencies His declared remission of sins must have seemed shockingly reckless or wickedly false. *Who can forgive sins but God only?* ["but one, even God?"] — These words were not spoken, but thought and felt. "As a general proposition they are undeniable;" but the scribes ignore (or are ignorant of) the great Exception before them.

8. *Immediately* — "straightway." Perceived in his spirit — not by His sense of hearing; not by the look of their faces; but by a supernatural perception. Recall the descent of the Spirit (Mark 1:10). These things. — *Or, in these ways*. Jesus found fault not with the conclusion of their reasoning, but with its method. They started from wrong premises because their eyes were blinded through prejudice.

9. *Whether is it easier* — or, as we would say (Revision), "Which is easier?" Not, Is it easier to forgive, or to heal? for ordinarily it would be easier to heal; but, Which claim is easier to make and to maintain? Trench uses a good illustration: "It is easier to learn the French language than to learn the ancient Assyrian; but it would be easier for a false pretender to learning to assert that he understood Assyrian than to assert that he understood French; for he could not go far without his ignorance of French being discovered, but only few scholars in the land could detect his ignorance of Assyrian." We are to remember, also, that to the mind of the ancient Jew sin and suffering, and therefore healing and forgiveness, were almost coincident. "The disease being the consequence of sin, the cure would be a remission of penalty."

10. *But that ye may know*. — Since they dwell in the realm of sense He will go down to meet them there. As a general thing the power to forgive sins admits of no such practical test as this, but only of those finer inward tests by which a change of spiritual condition and relation becomes known. But here the forgiveness was manifested in an outward change making itself known in cur, as the sin had discovered itself in disease" (E. P. Gould). *The Son of man*. — Jesus seems to have used this title as a claim to Messiahship, although it does not always seem to have been so understood. Our Lord's implied claim that He fulfilled the prophecy of Dan. 7:13 (which carefully note) probably hastened His death (Mark 14:62-64; Matt. 26:53-56). Note the remarkable text: "God hath given Him authority to execute judgment, because he is the Son of man." Ordinarily a man's race and his country and his talents build walls around him. The best genius is partial and the best saintliness fragmentary. "Jesus alone," says Prebendary Chadwick, "speaks to all men without foreign accent." In this case Jesus confirms the reasoning of

## Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

\* Without the plan of the house before us it would be silly to declare positively what these men did in their breaking up of the roof. The roof may have been what would in this country be called a shed, projecting from one side of the house over the inclosed court, and covered with terra-cotta tiles fitted into each other, but unfastened.

the scribes that He is human. He will not yet declare that He is God (John 1:1). Power on earth.—"Authority on earth; the right to forgive sins."

III. Disease Cured (Verses 11, 12).—11. He now says to the paralytic what in verse 9 he proposed to say. He tells the man to do what he has no natural ability to do. With the exercise of his faith comes the power.

12. Immediately.—"Straightway." Took up the bed—a forthputting of power that showed he was thoroughly healed. Went forth.—Dr. Buell notes that he did not have to get out through the roof as he came in. Sympathy had not been able to open a way through that crowd, but Wonder was. Before them all.—Scribes and common folk. Many of our Lord's miracles were performed with reserve and in privacy, but this had been wrought "in distinct answer to a challenge of his authority," and its publicity was therefore unavoidable. Glorified God.—Luke says the man did this also. The thanksgiving of these simple hearts abundantly disproved the charge of blasphemy, and for the time being stopped the mouths of the critics.

#### Nails for the Teacher's Hammer

1. Jesus was evidently moved by several motives to the working of miracles. In the Sabbath day in Capernaum described in the preceding lesson Jesus greatly excited the public by His miracles. Now on His return the news of His presence instantly drew a great crowd to the house where He was staying. When they were gathered, "He preached the word unto them." That suggests one reason why He worked miracles; they secured a hearing for Him. He was also moved by pure compassion; He pitied the suffering and healed them. But in general His motive was to furnish proof of His authority. John calls His miracles "signs," which means that they were evidences of the truth of His claims.

2. But Jesus sought to lead the people through miracles to higher things. He cared nothing about a reputation as a mere wonder-worker. So He sought through His miracles to reveal the higher aspects of His nature. In the last lesson the casting out of the unclean spirit impressed those who witnessed it with His authority over the unseen world. In the present lesson the miracle is made to show His authority to forgive sins. That is a divine prerogative, and if recognized carries with it His highest claims. The people had been witnessing His miracles without understanding their import. Now He points out that power to perform such miracles as He had been working implied the power to forgive sins, for only God could do either.

3. Those who brought the man to Christ for healing have by their example caused multitudes of others to be brought. The zeal of those who brought the palsied man to Jesus has been a perpetual inspiration to Christian workers in seeking to bring people to Christ for salvation. They not only believed that Jesus would heal him if they could get him into His presence, but they were determined to get him there. No moderate interest would have even suggested to them the tearing up of the tiled roof and letting him down from above. They were not thinking about forgiveness of his sins, but their faith was up to the level of anything which Jesus could do for him. "Jesus saw their faith." Doubtless the faith of the man with the palsy is included in that statement. There were not less than four men, we may assume, who bore him to Jesus. If four persons should become as earnest as that to bring some particular person to Christ, they could hardly fail.

4. In assuming to have the authority to forgive sins Jesus proclaimed His divinity. The scribes were right in asking, "Who can forgive sins but God only?" If Jesus were simply a man, then in assuming to forgive sins he was guilty of blasphemy. For a subject to assume to do what only the King has authority to do would be usurpation. A prisoner convicted under the laws of the United States can only be pardoned by the President. The pardoning power belongs

only to the head of the government. So when Jesus forgave sins He made the highest possible claim to divinity.

5. Jesus was more eager to forgive sins than to heal diseases. The readiness with which Jesus forgave this man's sins surprises us. There is nothing to indicate that the man asked for pardon. But Jesus saw that he was in a moral attitude that prepared him for pardon. God answers the prayer of the heart rather than the prayer of the lips. And God does not make the conditions of pardon hard, for He is anxious to bestow forgiveness.

6. Forgiveness of sin carries with it the renewal of the heart. God's forgiveness is something more than the remission of penalties. It involves the cleansing of the heart, the new birth of the soul. A sign of that was given in the physical healing of the man. At Christ's word he was made whole and arose and walked. So the pardoned soul is made whole.

#### Deaconess Doings

— Thirty Wesley deaconesses work among London's needy poor.

— The tenth anniversary of the Baptist Deaconess Home in New York city was recently celebrated.

— There are thirty licensed deaconesses and sixteen probationers working under the direction of the Methodist Church of Canada.

— A deaconess in evangelistic services for a month gave thirty addresses, and led seven children's meetings, besides calling on the people and inviting them to the services.

— Ensworth Deaconess Hospital, St. Joseph, Mo., has been in operation for seven years. The first year 352 patients were admitted. Last year the hospital treated 853 patients.

— The Elizabeth Gamble Home, Cincinnati, badly damaged by fire in November, is being rebuilt, and the work of the Home is being carried on as usual.

— Work on the new building for the Chicago Deaconess Home is progressing rapidly, and the building will probably be ready for occupancy before the specified time, April 1.

— A faithful friend to deaconess work, Lizzie Dewey, of Canton, Ill., has sent a club of ten or more subscribers to the *Deaconess Advocate* every year since the paper has been published.

— The name of the Protestant Orphanage, Pueblo, Col., has been changed by the Association to the McClelland Home for Children, in honor of Mr. and Mrs. Andrew McClelland, who so generously gave the Orphanage its \$20,000 property.

— Mrs. Olive Ward Ely, who has for several years been connected with Wesley Hospital and the Chicago Training School, was married, Jan. 18, to John Emerson Dodds, and is at home in Omaha, Neb.

— The superintendent of the Baby Fold, Normal, Ill., writes: "We receive such kindly treatment from the people about us. The expressman brings all our boxes and barrels for ten cents a trip. Our water is free, and some of the stores give us a per cent. off. We are much encouraged."

— Watts de Peyster Home for Invalid Children is now lighted by gas. Acting on the kindly suggestion of Mr. Pizle, who does the plumbing of the institution, Mrs. R. Somer has given her unused gas machine, almost as good as new, and it has been gratefully received and set to work.

— Special features of the summer course offered by the Chicago Training School this year are weekly lectures on sociology and visits every Wednesday to Settlements in operation in Chicago. Fridays will be spent in visiting public institutions, libraries, museums, department stores, etc., and studying the methods by which each is conducted.

— "We have a fine lot of boys," says a deaconess worker at Chaddock Boys' School, Quincy, Ill., "and their management is splendid training for us. I am glad that in 'quietness and confidence' is my strength, and I am glad, too, that there is an abundance of grace, patience and wisdom for every one of God's children."

— "I wish every deaconess could have the opportunity of working with old people," says the superintendent of an Old People's Home.

"It is great discipline. One has to give her very life. She must cultivate cheerfulness, whole-heartedness and frankness. She must learn to work lovingly without looking for a response, though she will often receive heartfelt expressions of affection from the old people."

— A deaconess who is one of two resident workers in the Settlement connected with Epworth Evangelistic Institute, St. Louis, writes "Our work is progressing nicely. My share is teaching sight singing, hymnology, basketry, sewing and kitchen garden at the Institute, conducting a boys' club, helping in the girls' club, teaching every afternoon in the kindergarten, superintending an industrial school of fifty, and teaching kitchen garden and singing at the Mission."

— How the little people, growing up in the foreign districts found in every large city, shall be Americanized and Christianized is one of the problems deaconesses are trying to help solve. Some difficulty is experienced in gaining entrance to the homes of these children. The deaconess must have a definite purpose in her call. The kindergarten often proves the key of entrance. Gathered into the kindergarten the little ones are taught patriotism and cheerfulness, and their praise of "teacher" at home wins the mother's heart till the deaconess at last finds in her a loyal friend.

— Going with a friend to make some calls, a deaconess found herself in a certain court known in London as "the den of thieves." The two women entered a room which sheltered a whole family, and were brought face to face with a desperate idle man. Clinging to his knee was an almost naked child, while a half dozen others huddled around him. After doing what they could for the family they left, to be suddenly recalled by one of the children. The man made some useless inquiry, and the two again reached the street. "My first thought on being called back," said the friend, "was that it was a trick to rob me. There is not much of value on me, but these people will take hats and shoes sometimes. Then my second thought was that I should be perfectly safe with you. No one will disturb a woman who wears the costume nor any one who is with her."

#### BUTTERMILK A Surer Way Out

The "buttermilk fad," which its followers insisted was the cure for all the ills that human flesh is heir to, has pretty well had its day.

Buttermilk is a pleasant and healthy drink, but there are a whole lot of desirable things that it cannot do. A Nebraska woman found something much more worthwhile. She says:

"Three years ago my stomach was in such a frightful condition that I could scarcely bear to take any food at all. Indeed, there was once that I went for fourteen days without a morsel of nourishment, preferring starvation to the acute agony that I suffered when I ate anything. And all this entailed upon me almost constant headaches and nervousness. My condition was truly pitiable."

"The doctor warned me that the coffee I drank was chiefly responsible for this condition, and ordered me to drink buttermilk instead. But I despised buttermilk and could not bring myself to use it."

"Then I was advised to try Postum Food Coffee. It has completely renovated and made over my whole system. The salutary effect on my poor stomach was simply marvelous, and that straightened out, the headaches, nervousness and other troubles soon vanished. For more than a year I have not felt any distress or pain, such as I once thought would kill me."

"I can truthfully say that Postum has brought me the blessing of the perfect health I enjoy, for I gave up medicines when I began its use." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."

Read the little book, "The Road to Wellville," in packages.

## EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

## The Sunday Evening Service

THE chief complaint against the workings of the Epworth League is made against the present conditions, which arise from the effort of the League to carry on a separate Sunday evening devotional meeting. It is fair to state that the opinion is divided among the pastors, and also among the younger people. We shall be glad to open this column to discussion of this issue. Articles must of necessity be brief; both sides should be represented. We shall be especially glad to have contributions from young leaders. If this question can be lightened, help given to Epworthians, and relief to many pastors, it may prove of great advantage to all concerned.

For a careful analysis of the situation some things need to be borne in mind: No rule can be made against which examples cannot be cited. Epworthians, on the whole, desire the good of the cause more than the progress of any special department of League work. Usually two evening services, when there is no special interest along evangelistic lines, is a mistake. In the discussion of this important question nothing will be gained, and much might be lost, unless there is a disposition to seek the largest good of the largest number, and therefore the best local adjustment of the meetings.

We are told of Epworthians who regularly support their own service, and as regularly stay away from the larger service of the church. Report comes of Leagues where there is a general practice of making a dividing line between these two meetings, and the young people make necessary two congregations on Sunday evening, both smaller than they should be, and neither as effective for good as it should be. In one society the president systematically makes excuse of poor health when asked to do anything for the church service, while frequently using the office to give invitation and make influence to take the young people away to special services elsewhere at the hour of public service in their own church; the pastor of this church is one of our most interesting and successful younger men, and has a decided interest in the young people. In another League where this question was being discussed, the most strenuous argument against the pastor, who wanted the League to take the after service, was made by a young man who was not a Christian by any profession or positive public practice, and did nothing for the church or League except to attend the latter when there was a chance to oppose some of the more spiritual work of the better leaders. Pastors of some of the largest churches have spoken pronouncedly of the evil of two services. Many pastors of smaller churches have acknowledged great difficulty in adjusting this matter. A young man from a church where there is no Sunday evening service of any kind drifted into the Epworth League meeting of a larger and more progressive church where the regular service is attended by a large number of people. The League service had seventeen persons present, not all members; the leader used three-fourths of the hour; a few slow testimonies were given, and the meeting closed, to the great relief of all. This young man went away and reported that this was an excellent meeting. The analysis of the case showed a League of nearly one

hundred members, about ten of whom were present at the service, and a very poor meeting. Some young people are not competent to judge the merits of a service, especially when they are not regular attendants at the church meetings; and too many of these have controlling influence in the matters of the League.

It has come to pass, especially in the city, that about the only opportunity to do evangelistic work during the week is on Sunday evening. Most of the converts must be young people. These need the influence of young Christians. The absence of the young Christians from the church meeting usually means the absence, also, of the unsaved. The presence of both gives an opportunity for the message of the preacher and the influence of the Holy Spirit. The after meeting, carried by a strong force of young men and women who are earnest and prompt, must have an influence for great good. The prayer-meeting of the Epworth League supplements work that was being done before the Epworth League came along, and we think was done fully as well as now, and with as many young people engaged in it. This extra meeting is a decided burden, from the standpoint of one who is pastor of a good League, that largely attends the church Sunday evening meeting. The experiment of League leadership of the after-meeting, in place of an earlier meeting, has been favorably reported from several churches. There are other fields of work more necessary, efficiency in which would do more for the church.

## Letters

The constant raising of the question of the helpfulness of the Young People's Societies as they now exist in the churches, shows that the whole matter, like our Chinese exclusion laws, needs a thorough going over. It is openly acknowledged by many leaders who love young people and their successes, that the momentum of the movement was lost some considerable time since. These men urge that the movement be directed back into the regular channels of the church. Even so, when this is done, aside of much waving of banners, some knowledge of how many young people there are, and some little idea of possible strength, will not things be pretty much as they were when the movement began?

It is difficult, because the equation so nearly resembles X, to put down just what is the status of the movement. Still, some sort of an answer to the question of its helpfulness, especially in its relation to the Sunday evening service, can be given. The crux of the matter is as to conditions. If the church has a constituency large enough to maintain two Sunday evening services, and the young people put the church service first and their own secondary, there is no ground of complaint. If a church be small, and located in a community where church going even once a day is heroic, and two Sunday evening services are attempted, both meagre in influence and attendance, the case is different. If young people attend only their own service on Sunday, the much-mooted question is not how young people break the habit of church attendance, but as to why they never get into those habits. If the young people's prayer service cannot survive without the middle aged and above, then the question may be one of a name. If the young people's movement could be an evangelistic auxiliary after-meeting, it might commend itself more generally.

(Rev.) ALBERT L. SQUIER.  
Newtonville, Mass.

Having great respect for the Epworth League, I treat it accordingly. Nothing can be worse for our young people than holding meetings that do not command attention or reach credit-

able results. Our meeting which was held at 8 o'clock Sundays, was not changed because there was any objection to it. It excited other emotions than criticism. It was not abandoned because those attending it failed to support the later church service. We found the leaders faithful to their task and skillful in meeting their duties. This particular meeting was not talked to death by aged men, though it was sometimes in danger at that point.

The meeting was changed for the advantage of the League itself because we saw what has proved a better way. The devotional meeting ought to be a meeting that in consequence is commensurate with special and creditable preparation on the part of the leader. The development of the qualities of personal leadership will result from leading large and important meetings. No leader should ever allow himself to do less than his very best. Nothing calls for the best in a man like a position of consequence. The timidity of the young leader will be best overcome by fixing his mind on the occasion and the creditable discharge of his task, having the interest, support, and defence of the pastor's presence with him.

Our devotional meeting is held on alternate weeks with the regular prayer-meeting. We thus leave the Sunday evening service a unit, to which all can go. We also put new life into the week night meeting — a thing needed very much, as will be admitted by all.

Is everybody happy with this new scheme? When a scheme is producing good dividends, there are not many serious complaints. This plan with us is producing good results.

(Rev.) J. R. RANDALL.

Attleboro, Mass.

## PRAYER-MEETING TOPIC

## A Pure Life

Sunday, February 25

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

- Feb. 19. Peculiar because holy. Deut. 14: 2.
- Feb. 20. The blessedness of the guileless. Psa. 32: 2.
- Feb. 21. The King's highway. Isa. 35: 8.
- Feb. 22. Pure and perfect. Matt. 5: 8, 48.
- Feb. 23. Purity through self discipline. Matt. 5: 29, 30.
- Feb. 24. The call to separation. 2 Cor. 6: 14-17.
- Feb. 25. Topic — A Pure Life. Rom. 6: 15-23.

A beautiful old legend tells us that the angels ring a sweet-toned bell every day at the evening twilight, but only those hear it who are pure in heart. "Out of the heart are the issues of life." It includes the affectional nature and the will. Is it not the real throne of personality? It determines largely where the feet shall go, what the hands shall do and how the tongue shall speak. Is your life luminous with noble virtues? The heart has determined it so to be. Is the life of your neighbor ragged, rough, repulsive, blackened by vice? His heart has been impure, fixing him in his miserable state. O heart, thou art a mighty deep — fountain of uncleanness, or of sweet, refreshing, health-giving water!

## Sine Cera

This phrase means "without wax." It had reference in ancient times to pure honey in which no particle of wax could be found. From it springs our grand word, "sincere." How pure and clear and bright is that life which is truly sincere,

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#### Lotus Leaves

A writer says he has seen lotus leaves put under muddy water and come out perfectly clean.

1. It is a cheering fact that we are not made by environment. There were saints in the household of Nero, one of the most polluted and morally poisonous places this world has ever known.

2. In factory, store, office or school it often occurs that young Christians are thrown unavoidably with evil companions. How grand it is for them if they keep their lives unstained, clean, wholesome! It can be done. It should be done.

#### A Pure Life Portrayed

1. "Freed from sin." What a soul is that which has been cleansed by the blood of Christ and daily avoids every intentional violation of God's laws!

2. "Servants to God" — given up, wholly in cheerful, enthusiastic service to Him. St. Paul is our model here. He delighted in calling himself the slave of Jesus Christ, ready for any evil.

3. "Fruit unto holiness." Holiness is one of the most meaningful words in the human language. It means wholeness, perfect spiritual health, the sum of all excellences. It is the highest expression of perfect goodness. What Christian does not yearn after holiness?

4. "Eternal life." This is the fine consummation of pure living. It is God's own character in the true Christian. How inspiring the assurance that the Christian's love and holiness and life are exactly identical with the same elements in God! Surely such a condition, such a character, is worth striving for.

#### Defined

A pure, life is one in which the motives are pure, the language is pure, the thoughts and desires are pure, the conduct is pure. What could be more desirable, what more beautiful? Gradually we attain unto it. Happy are we if we can truly say:

"So the purer life grows higher every year,  
And its morning star climbs higher every year,  
And earth's hold on us grows slighter,  
And the dawn immortal brighter, every year."

Norwich, Conn.

#### Magazines

— In the *Atlantic Monthly* for February William Everett protests against the unconstitutional encroachments of the U. S. Senate, and calls upon the President and the House to stand firmly for their rights, for the people will support them. There is an excellent paper on "Exploration," by Prof. N. S. Shaler, of Harvard; a review of "The Year in Mexico," by Frederic R. Guernsey, editor of the *Mexican Herald*; and a discussion of "Industrial Securities as Investments," by Charles A. Conant, treasurer of the Morton Trust Co. There are two or three stories rather better than common, and the beginning of a series of articles on "The Statesmanship of Turgot," by Mr. Andrew D. White. No one will omit to read "The Joys of Being a Negro," by Mr. Edward E. Wilson, a lawyer of Chicago, who has tried it himself. (Houghton, Mifflin & Co.: Boston.)

— The *Missionary Review of the World* gives considerable space, in its February number, to the sad story of the "Lien-Chow Martyrdom;" also to the "Life and Work of Dr. Joseph B. Cochran in Persia;" Dr. Moon's missionary work for the blind; and the "Waning of the Lily-leaf in China." Dr. Martha Sheldon, of our own mission, relates her experiences on the Tibetan border, and Prof. Warneck writes on

"Practical Prayer for Missions." (Funk & Wagnalls Co.: New York.)

— *Recreation* announces that after this its price will have to be \$1.50 instead of \$1, and the single numbers will be 15 cents, owing to the advanced price of printing and paper; but subscriptions received before April 1 will be accepted at \$1, two years for \$2. It is always full of good articles pertaining to its special topics — hunting, fishing, camping, sport, etc. (William E. Annis: 28 W. 24th St., New York.)

— The *Critic* for February has a number of noteworthy contributions: "Journalism the Destroyer of Literature," by Julian Hawthorne; "Women and the Unpleasant Novel," by Geraldine Bonner; "The Great Commonplaces of Reading," by John Morley; "The Making of Books," by Francis Gribeson; "Out of Doors" from Labrador to Africa, by Dallas Lore Sharp. (Critic Company: New York.)

— *Country Life in America* for February is a charming number in the articles presented, as well as in its artistic attractiveness; but so is every issue. As we examine it from month to month with so much pleasure and profit, it seems as if the management had exhausted themselves in each number. Papers richly illustrated and of marked interest in the February issue are: "After Tarpon with a Camera," "News and Discoveries," "Boston Terriers," "Furnishing a Home for \$1,500," and "Rhododendrons for the House." (Doubleday, Page & Co.: New York.)

— In the *Bible Student and Teacher* for February Prof. Willis J. Beecher reviews Dr. W. N. Clarke's "The Use of Scriptures in Theology." He does not like it, of course, but, so far as we can see, he does not make out very much of a case against it. Dr. Beecher and the conservatives generally differ from Dr. Clarke and the progressives in their judgment as to the best strategy, the former holding that all the out-works must be stoutly defended lest the citadel suffer, the latter thinking it a weakness to attempt the defense of too far-stretched a line. An extended article is given in this number on "The Necessity of Intellectual Arrest." (American Bible League: 39 Bible House, New York.)

#### Y. M. C. A. Work Commended

The 11th annual reception and dinner of the State Executive Committee of Young Men's Christian Associations of Massachusetts and Rhode Island was held the evening of Feb. 7, at Hotel Vendome. An unusually brilliant or-orchestral program was rendered by the Brockton Y. M. C. A. boys' orchestra under the direction of Harry Rogers, pianist. They played during the reception and until the beginning of the after-dinner speeches, receiving repeated and hearty applause. Gov. Utter, of Rhode Island, on being introduced by D. Chauncey Brewer, Esq., made an impressive and practical address, contending that "if the good training of young men is to be accomplished, it can be obtained only through the embodiment of the principles for which the Association stands, and by the strong, active young men which the Y. M. C. A. is turning out."

Judge L. E. Hitchcock made a very happy and forcible address in speaking of the Boys' Work. He said: "We believe it is better to train a boy to do right than to restrain him from doing wrong; easier to cultivate good habits than to remove bad ones; cheaper to prevent the crime than cure the criminal; business like to form character instead of trying to reform it; and better to win a boy to Christian life when he is in the formative period than to wait until he is hardened." He told with much enthusiasm of visiting Camp Becket, of the gratification he felt in sharing the boys' outing, and of the great good in change, recreation and manly exercise which the boys thereby received.

A new feature of work in this section, though familiar in the West, was described — Bible classes held for men at noon in shops and factories. This work is carried on in Worcester with much success, workmen being willing and glad to share a 45 minutes noon with those ready to teach them out of the Scriptures, Roman Catholics as eagerly as Protestants. This is the general method: The local leader of the Y. M. C. A. enters the shop at the noon hour with a small organ and some one to play it, and commences to sing, the workmen heartily joining. Then he reads a few verses

on the life of Christ, and explains them, closing with prayer, the entire service occupying from fifteen to twenty minutes. Owners and superintendents of the mills generously encourage these meetings. One corporation in Worcester bought three organs for the Y. M. C. A. to use when holding meetings in its shops.

We never listen to these annual addresses without a renewed and enthusiastic feeling of gratitude for the work which the Young Men's Christian Association is doing. We quite agree with a metropolitan editor who, in speaking recently on fraternities, said deliberately that, judged by what it was and what it had achieved, the Y. M. C. A. was the most important and useful of all fraternities.

#### A Pleasant Occasion

Mrs. George B. Law, the efficient treasurer of the New England Deaconess Aid Society, entertained at her home on Essex St., Lynn, Feb. 2, the other officers: Mrs. F. A. Patterson, of Everett, president; Mrs. M. W. Mann, of West Medford, vice-president; Miss S. Gertrude Mayo, of Lynn, and Miss Adelaide Slack, of Malden, secretaries; Mrs. Herbert E. Noble, of Malden, auditor. It was a pleasant afternoon socially, and also a profitable one, as the interests of the society were talked over, work discussed, and new plans thought of, all to be brought before the society at regular meetings.

ADELAIDE SLACK, Cor. Sec.

#### Mite-Box Opening

It was through the kindness of Mr. and Mrs. Alliston B. Clum, of Brookline, that the holders of mite-boxes in the New England Deaconess Aid Society were privileged to enjoy a most delightful afternoon in their beautiful home. Tuesday, Jan. 20, was the time set for the opening of the boxes, and more than one hundred ladies gathered to learn the result of the year's savings. The early part of the afternoon was informally social, and later Miss Fisk, of the Deaconess Home, spoke of her trip abroad and the enlarged vision of the work there gained; Mr. Hildreth spoke of the encouraging features in the work of building the new hospital; an original story, "The Opening of the Mite-Boxes," by Mrs. H. W. Calder, of Newtonville, was read by Mrs. J. W. Page; violin and piano solos by Mrs. Walter Eccles and Miss Pauline Harris added to the pleasure of the afternoon; and the climax was reached when Mrs. Herbert E. Noble, mite-box agent, announced that nearly \$200 had been received. Mrs. Clum invited the ladies to the dining-room, where a dainty lunch was served by Caterer Spargos. The boxes were returned to their owners to be refilled during the coming year.

S. GERTRUDE MAYO.

#### F. E. B.

We heard a man say the other morning that the abbreviation for February — Feb. — means *Freeze everybody*, and that man looked frozen in his ulster. It was apparent that he needed the kind of warmth that stays, the warmth that reaches from head to foot all over the body. We could have told him from personal knowledge that Hood's Sarsaparilla gives permanent warmth, it invigorates the blood and speeds it along through artery and vein, and really fits men and women, boys and girls, to enjoy cold weather and resist the attacks of disease. It gives the right kind of warmth, stimulates and strengthens at the same time, and all its benefits are lasting. There may be a suggestion in this for you.

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## THE CONFERENCES

### EAST MAINE CONFERENCE

#### Rockland District

*South Thomaston and Spruce Head.* — This charge has been without a resident pastor for the year, but is well satisfied with being supplied from Rockland. Rev. R. Sutcliffe's sermons and occasional midweek visits have been greatly appreciated. As at present appears, no better arrangement can be made another year than the present plan. The supply pastor will bring the charge up on benevolences and the various obligations that mean so much, not only to the work of the greater church, but to the life of the individual charges.

*Union.* — A more promising condition can hardly be conceived than prevails on this charge. The year has maintained a continual progress on all lines. No pastor is more highly esteemed than Rev. J. M. Tranmer. No pastor is more devoted to the needs of his people, or more tireless in meeting the demand of a large charge. No pastor is more beloved by his people. This was manifested substantially at Christmas time by the gift of a beautiful fur coat and many other tokens of their high esteem. Large congregations, new Hymnals installed, prosperous Sunday-schools, 60 in Home Department, 30 in Cradle Roll, an aggressive Epworth League, alive, alert, spiritual, in which young people are converted, spiritual class-meetings (a blessing to all comers), unvarying kindness by all the people — all point to the general life and religious health of the charge. And a large part of the secret is, the pastor has busied himself in pastoral work that has been pastoral. The unvarying hope is that Mr. Tranmer may feel that he can return for another year.

*North Waldoboro and Orff's Corner.* — As one result of special services held, a young people's society has been established at North Waldoboro. There is good promise in this company of workers banded together for the work of the church and of the Lord. The "New Era Christian Endeavor" is the name assumed. Sunday-schools are doing well. At Orff's Corner special revival services are in progress under the lead of an evangelist, and seem to promise good results. In improvements \$100 have been expended. Rev. H. W. Collins has much to encourage him.

*Waldoboro and Winslow's Mills.* — The fourth quarterly conference was preceded by a live and interesting union service, of which the presiding elder was desired to take the lead. The leader needed but to start the service. It went itself under the impulse and power of a splendid spirit prevailing. Here is a fine opportunity for a young man with a small family next year. Rev. J. W. Day, whose faithful service through the fall months is largely answerable for the fine spirituality discernible in the church, has been unable to serve with regularity through the winter weeks, but the effects of his presence and labor abide. A good report was rendered by the Sunday-school superintendent, Mr. Joseph Welt. Rev. Thos. R. Hogue, our veteran local preacher, has busied himself making two hundred calls among the people. Mr. George Neale, a local preacher from the English Wesleyans across the sea, is a spiritual man, ready for work and not afraid of toil. The Ladies' Aid lives, and is alive to a purpose. All things considered, Waldoboro may look forward to a new departure and a better life than it has known for many a year. At the time of our visitation Winslow's Mills was engaged in special services conducted by Evangelist Orff.

*Damariscotta and Damariscotta Mills.* — A good spirit prevails throughout the charge. Here we find another highly-esteemed pastor. Rev. C. H. Johonnett has a place in the hearts of all the people. Four days of each week are devoted to pastoral labor. Special union services were in progress at the time of our visit.

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It was the elder's privilege to preach before a magnificent congregation in the Congregational Church in Newcastle at the time of our visit. There has been a great uplift and strengthening of the religious life in all the churches as a result of these special services. Christmas was observed appropriately, and Pastor Johonnett and his family were finely remembered. The Epworth League is living a growing life, and the Sunday-school is in encouraging condition.

*Sheepscot Circuit.* — The Sunday-schools are in good activity. There are three of them on the charge. That at South Newcastle proposes to keep alive, for the first time in its life, *all winter*. Blessed be the purpose on the part of any Sunday-school anywhere not to hibernate! A definite class-meeting has been established, with promise of good results. Strange there should be objection on the part of Methodist church members anywhere to a class-meeting! The Ladies' Aid Societies are doing good work, and there are three of them in the bounds of Sheepscot Circuit. A pleasant Christmas gathering on a stormy evening interested old and young, for Pastor Young and his family were kindly remembered. We know, for we were there, storm-bound on the way to a far appointment, and taken in by the kind hospitality of the parsonage. And even the presiding elder received a bag of candy and a box of confections from the tree through the thoughtfulness of some kind friends.

*Pemaquid and New Harbor.* — There are two Sunday-schools, of which the pastor is acting superintendent. Dr. W. S. Brainard, superintendent of the school at Pemaquid Falls, is in Germany in pursuit of enlarged medical knowledge. Rev. F. W. Brooks, besides conducting the Sunday-schools, preaches three times each Sunday. This keeps him from growing rusty. Many special services have been held; aid by neighboring pastors has been afforded; and many hopeful results have followed. Fourteen Disciplines have been sold among the people. Mr. Brooks' idea is that Methodists should understand Methodism, and that one of the best ways to compass this is to get them interested in the Discipline of the Methodist Episcopal Church. Is it not a good plan? The Ladies' Aid Societies are doing excellent work, caring, among other things, for parsonage repairs. The district elder will long remember the warm hospitality enjoyed at the home of Captain Davis and his good wife. It was like that many times enjoyed at different points on the charge during the six years nearly past — the Pemaquid kind, always warm, cheering, abundant.

*Round Pond and Bristol.* — Rev. E. S. Gahan is ever a busy man. Nine weeks of special services since November indicate no slight endeavor to advance the work of the Lord. There have been tokens of encouragement. The Ladies' Aid Society will pay \$100 on the parsonage debt this year. The church is waiting only for the aid promised by the Church Extension Society to be free from incumbrance. This people, with their pastor and his wife, have worked heroically for several years past. A little while, and all the property will be free.

*Dixmont Circuit.* — Among the Dixmont hills in January, and no snow! Whoever heard of such a thing? And this elder plucked pussy willows on the 30th of the month! What a swing that Gulf Stream must have taken towards our coast! And the soft south wind has taken all frost from the ground, and the buds of the apple trees are swelling in appreciative greeting of the warmth. Alas! things may be deceptive, so that even the eager Maine farmer has hardly dared to begin planting yet. Did we not get a warning? Did we not retire last Sunday night with the mercury at 50 degrees, and did not Boreas come down from the north before morning and smite us to the tune of four or more below zero? And did he not rush through the land here in the south at forty miles an hour? How he drove us into our kennels! How he bit us and smote us, and made us squirm for very agony! Oh, no, Boreas isn't dead! He's only "playing possum." Still, there's no snow in Dixmont, but mud galore and — hospitality. We are comfortably housed at Mr. Albert Chase's, one of our Dixmont homes. Here we try the trout in the brook sometimes; here we rest frequently; here we are at home whenever we come. We preached to a good congregation on Tuesday

night at the East. We preached to an attentive company at the Corner Wednesday night. This evening (Feb. 1) we are writing HERALD reports, trying to "catch up." No pastor on the circuit, but services are held at the East with good results. Mr. Ernest Smith, a student in Bangor Seminary, received 5 into the church a few weeks ago. Sunday school is held regularly at the North. Now we are expecting Rev. J. G. Rutledge to come from Boston to take up the work and advance God's kingdom. God speed our brother! He will find loyal hearts North, East, and South. God bless the people!

T. F. J.

#### Bangor District

*Brownville and Henderson.* — The ladies of this charge realized over \$100 at their recent fair. Christmas was observed at both churches, the pastor, Rev. J. O. Rutter, and his wife each receiving goodly sums of money, with many other presents, from this kind and thoughtful people. The Week of Prayer was observed with extra services at each church. Two persons were received in full from probation the first Sunday of the new year. Large congregations at Henderson greet the pastor every Sunday. Henderson is a prosperous railroad centre on the Canadian Pacific line.

## VERMONT CONFERENCE

#### Montpelier District

*South Royalton.* — The ladies of the W. F. M. S. at a recent meeting voted to make the daughter of their pastor a life member of the Little Light Bearers.

*Rochester.* — Rev. W. E. Douglass is called to mourn the loss of his father, who passed away at his home in Post Mills, Jan. 28, after a very brief illness. Mr. Douglass was formerly a member of the Methodist Episcopal Church, but when he removed to Post Mills he united with the Congregational Church, as there was no Methodist Church there. His heart was always with the church at whose altars he sought and found the Lord. About three years ago, with his good wife, he took a vacation, celebrating their golden wedding. The wife and several children remain to mourn their loss.

*Proctorsville.* — Rev. R. C. T. McKenzie has again been obliged to give up his work for a time. The quarterly conference cheerfully made arrangements for the supply of the pulpit for several weeks — until Conference if need be — and it was expected he would immediately go away for a rest. His brothers will be sorry to learn of this enforced vacation, and hope for his speedy and complete recovery.

*Ludlow.* — Work moves smoothly under the skillful guidance of Rev. W. E. Allen, who is happy in his work. He has been called on to help out in the work at Proctorsville during the illness of their pastor.

*Mechanicsville and Cuttingville.* — Rev. M. H. Smith has been called to mourn the loss of his mother, who died at the home of her daughter in Peru, Jan. 18, after a lingering illness. In the fall she suffered a shock, and never recovered from it. Mr. Smith was with her considerable of the time during her sickness. About a year ago her husband was taken from her side, since which time she has been tenderly cared for by her children. The work on the Cuttingsville part of this charge has seemed to take on new life during the past few years. The people appear to have considerable local pride and try to do things well. Feb. 4, the Baptists and Methodists began a series of special meetings, with Mrs. Leger as the evangelist. Later a fuller report of work will be given.

*Seen from the Lookout.* — Whatsoever a charge sows, that shall it also reap. Some unfavorable conditions in our present work are directly traceable to the unwise work of those who have gone before. Let us not duplicate their mistakes!

We need a revival of the connectional idea. Some Methodists have not so much as heard whether there be a people called Methodists in whose heritage they share and by whom they may be inspired.

The presiding elder is only responsible for news items appearing over his own initials. Don't judge him too harshly unless you know he wrote the item.

Gather up the fragments of this year. Make

the best possible collection for our benevolences. Do your best pastoral work. Do no spend too much time blaming the weather—or Providence. The Lord will help you—after you have done what you can. W. M. N.

#### St. Johnsbury District

*Lunenburgh.*—The fourth quarterly conference on this charge was a model in some respects, that might profitably be copied by others. There was a general attendance, and the members were on time, or nearly so; the business was transacted promptly and smoothly but the special feature was that every one of its several organizations was properly represented. There were ten reports, all in writing, from the pastor's and trustees' to the special committee, that reported last. New work has been taken up at Fitzdale, where there is now a thriving Sunday-school, making three on the charge, and where a new organ has been put in at a cost of \$50. Union services have been held at Lunenburgh for some time on Sunday evenings. The Congregationalists recently signified that they would prefer to change, and hold their services by themselves. To this there was no objection, and the attendance at our Sunday evening meeting is as large as that of the combined churches. The same friendly feeling as heretofore continues. A Junior League has been organized with a membership of nearly or quite forty, and Rev. C. W. Kelley looks after this along with his numerous other duties, including the superintendence of the town schools.

*Preachers' Meeting.*—Seventeen of the brethren were present at the meeting of the northern section of the district, at Derby, and there was a goodly representation of the people of the charge and surrounding communities, the evening congregation filling the audience room. All admired the work done so efficiently in renovating and improving the church edifice within and without, under the efficient leadership of Rev. O. E. Aiken. The building has been wired for electricity, and as the fixtures had not arrived in time, temporary appliances had been substituted which were tasteful and served the purpose of lighting admirably. It scarcely need be said that generous hospitality was extended by the people, and that the occasion proved very enjoyable. Rev. L. A. Ranney, of Westfield and Troy, served as secretary, and the presiding elder shared the chairmanship of the meeting with Rev. G. H. Wright, of Irasburgh, a former pastor, and Rev. S. G. Lewis, of Barton Landing. Rev. W. C. Newell, of Newport, preached on Tuesday evening, and Rev. J. M. Frost, of St. Johnsbury, on Wednesday evening. At the close of the sermon by the latter several persons responded to the invitation to begin a Christian life. The paper by Rev. C. J. Brown, of Cabot, on "The Problem of the Parsonage Committee," first given at Craftsbury in the fall and repeated by request, was of special interest, and all seemed to believe it should have a general reading, such as ZION'S HERALD might give it. Another theme that naturally developed much interest was the question: "What Part Ought a Methodist Preacher to have in Making his Own Appointment?" This was a round table conducted by Rev. G. H. Wright. Other papers, some of which deserve a more extended mention than can be given here, were presented by Revs. W. C. Johnson, of Barton, C. C. Whidden, of West Burke, R. J. Christie, of Craftsbury, W. C. Newell, of Newport, M. A. Turner, of Coventry, and William Shaw, of Lyndon, the latter dealing with "Methodist Evangelism, Methods Old and New," in a thoughtful and convincing manner. Outlines of sermons were submitted by Rev. A. W. Hewitt, of Glover, and the secretary of the meeting, the former setting a good example by sending his since he could not be present. Brethren cannot well afford to miss so interesting and profitable a meeting. F. W. L.

#### N. E. SOUTHERN CONFERENCE

##### Providence District

*Providence, Mathewson St.*—Dr. Melden is preaching a series of sermons on Sunday evenings to young people on "Danger Signals." Beginning Jan. 21, the subjects are as follows: "Dangerous Men," "Dangerous Women," "Dangerous Habits," "Dangerous Books," "Dangerous Loves," "Dangerous Amusements." Great crowds are in attendance, and

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scores are turned away, not even standing room to be had. During November and December he spoke in the evenings on "Great Questions concerning the Future." There is an excellent musical program every evening. At the last communion service 4 were baptized, 8 were received on probation, and 1 by certificate. On Sunday evening, Jan. 14, there was a "Vesper Service" devoted to the new Hymnal. Some of the rare old hymns were sung, with a pleasing rendering by the quartet of several chants from the Hymnal. Dr. Melden spoke on "The Significance of the Hymnal."

*Providence, St. Paul's.*—Rev. Albert Legg has been unanimously invited to remain another year at an increased salary. Everything is in such prosperous condition that the officiating contemplate making extensive repairs and improvements to the property.

*Providence, Broadway.*—After extensive improvements several years ago, a debt of \$4,865 remained. It is now proposed to raise this sum and discharge the debt. Very encouraging progress has already been made, and the pastor, Rev. E. F. Studley, is making his people feel the power of virile leadership in this most important undertaking. Mr. Studley is giving a series of very attractive sermons on, "The Church," "At the Church," "For the Church." The specific topics are: "Good and Bad in the Church," "Why Men do Not Attend Church," "Why People should Go to Church," "The True Church."

*Providence Ministers' Meeting.*—At the meeting, Monday, Jan. 29, a very serious and important paper was read by Rev. L. M. Flocken on "The Progress of Christianity" during the centuries gone. It was a bird's-eye view, but its optimism was sane and well-founded. He found the greatest encouragement in the mission-fields of the church.

*Drownville.*—Rev. Truman Weed reported an altar full of seekers on Sunday evening, Jan. 28.

*Centreville.*—The church building debt has been reduced from \$2,400, sixteen months ago, to \$150. During January \$300 were paid. On the evening of Jan. 7, suitable exercises were held in connection with the annual opening of the "Birthday Box," at which time, also, suitable memorial references were made to the several prominent members who have died during the year. Reference was made to Mr. Louis Merrill, Mr. George E. Wood, who started the "Birthday Box," and last, but not least, Miss Mary Field. A souvenir of the occasion was given to all present. At the January communion 6 were received from probation and 2 on probation. At Christmas the pastor, Rev. E. P. Phreaner, and Mrs. Phreaner were beautifully remembered by the good people of this church. Under the leadership of Mr. Allen McNab, superintendent of the mill, and the pastor, a men's club was started in connection

with the church last October, thus attracting men socially and helpfully in the community to the church. Very interesting meetings have been held. In reference to the subscriptions on the church debt, all were payable by September, 1906. It is reported that the "Willing Workers" have already paid their pledge of \$250, and the Epworth League have paid \$200 of their \$250. Next September the church will celebrate its 100th anniversary.

*Wickford.*—In a pleasant note from the pastor, Rev. Alexander Anderson, we learn that Rev. J. E. Fischer, the evangelist, whose home is here, has returned from a very successful evangelistic tour in the West. For awhile he is at liberty, and can be had to assist brethren in the Conference, and thereby remain nearer home. Mr. Fischer is very reliable and an efficient evangelist, as reports from his work show. He is generally well known among us, having once been a member of this Conference, and successful in our work.

*Personals.*—Rev. F. H. Morgan, authorized circulation manager of ZION'S HERALD, was at the Providence Ministers' Meeting, Monday, Jan. 29, and made a very interesting speech. The ministers seemed unanimously in favor of giving him the right of way and aiding him in every way possible to introduce the paper in homes where it ought to be found. ZION'S HERALD was never more popular in this territory than at present. Once a subscriber, always a subscriber, to ZION'S HERALD, is *true of people who read it*; but is not true of subscribers who neglect to read it. Our losses from the subscription list are mainly from the latter. How can pastors correct this matter?

Elmer F. Newell, Ph. D., formerly a member of this Conference, is principal of Bridgton Academy, North Bridgton, Maine. Mrs. Newell has charge of the English department, and is preceptress. Their work opens there very favorably, as those who know them would expect. Mr. Newell's work as an educator is generally known in this section as most promising, and his many friends follow him in his

#### Awful Disease, Cancer of the Lip

The most frequent location of terrible disease in the male caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye, the specialist in the treatment of cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become involved under the chin. Mr. N. H. Henderson, of Wilsey, Kans., was recently cured of a very bad cancer of the lip by the Combination Oils. Persons afflicted with this disease should write the Doctor for an illustrated book on the treatment of Cancer and Malignant Diseases. Address DR. BYE, 9th and Broadway, Kansas City, Mo.

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new field with most sincere good wishes for even larger success.

Rev. John McVay, of Phenix, is in Jacksonville, Fla., for his health. He reports that he is becoming very much improved, and hopes to be able to take work at Conference. He will remain in Florida for several weeks longer. He is enjoying the change and rest.

Rev. William McCreery, of Thomson Church, Pawtucket, is in Bermuda for his health, and will remain there for some time longer. Encouraging reports of his progress toward recovery have been received.

Rev. A. W. C. Anderson, of Hope Street Church, Providence, assures his friends that he will be able to resume his work some time this month. He has had a prolonged siege of nervous trouble.

Rev. G. E. Brightman, of Middletown Church, Newport, continues to improve slowly, and is very hopeful as to the outcome.

Rev. J. H. Nutting, chaplain of Rhode Island State Institutions, is regaining his health, and reports that he will take up his work again about the beginning of March. KARL.

#### Norwich District

**Thompsonville.** — A most interesting watch-night service was held in this church, beginning at 9 o'clock, with singing and appropriate readings and remarks by the pastor, followed by a very touching and fervent prayer by Mr. E. Walcott King, one of the oldest members of the church. From 10 to 11 was spent as a social hour, and in partaking of refreshments served by the Epworth League. The devotional service was resumed at 11, many witnessing for the Master. The last minutes of the old year were spent by all kneeling in silent devotion, and a most lively sense of the Divine Presence pervaded the meeting as the New Year was rung in, when all joined in singing, "Blest be the tie that binds," etc. The choir led the singing all through the service, and by request repeated the Christmas music, which was greatly enjoyed by all. On Sunday, Jan. 7, the pastor, Rev. Dr. James Coote, preached on "Religionism, Religiousness, and Religion," the sermon being founded upon the text selected by the Evangelical Alliance for that occasion. The Week of Prayer was observed by the church with much profit to all who attended.

**Eastford.** — The pastor, Rev. J. K. Miller, began a series of special revival services, Dec. 1, continuing seven days. During this time he was ably assisted by Dr. J. I. Bartholomew, presiding elder of the district, and Rev. F. W. Gray, of Putnam. The meetings were very well attended, and resulted in much good to Christians and in leading three persons to seek the Lord. Since the first of August the interest has been somewhat on the increase, and the outlook is now better than for some time in the past.

**East Woodstock.** — Special evangelistic serv

ices were held here for nine days, beginning Nov. 1. The attendance was decidedly encouraging, and several decided to begin the Christian life. Dr. Bartholomew assisted the pastor in these services with his accustomed efficiency and success. The church is in a good spiritual condition, and is doing a blessed work for God and the community. Watch-night services were held, about forty persons remaining to the close. The power of the Holy Spirit descended upon the people assembled, and one man was converted. Rev. J. K. Miller is the pastor.

**East Hartford and Hockanum.** — On Sunday, Jan. 7, the pastor, Rev. John Oldham, received 5 persons into the church in East Hartford and 2 on probation in Hockanum.

**Warehouse Point.** — The first Sunday in January was a grand day here. The morning service continued eighty minutes. During this time 8 were baptized, 4 were received into the church, and about 70 participated in the communion service, and a New Year's sermon was preached. In the evening, the pastor, Rev. W. H. Dunnack, gave the first in a series of sermons on "Vital Questions." This brought to a close a glorious day. The morning congregation was large. The audience in the evening was fully one third larger than the usual Sunday evening congregation. This promised well for the success of the series just inaugurated.

**Neighborhood Preachers' Meeting.** — This meeting, which includes twelve or fourteen preachers, was held at the home of Rev. W. F. Taylor, in Manchester, Jan. 29, with a good attendance. Rev. John Oldham read a very well prepared and entertaining paper on "The Relation of the Presiding Elder to the Pastor in his Appointment and Work." A lively discussion followed. An excellent dinner, prepared by Mr. and Mrs. Taylor, was partaken of amid much sociability and good cheer. The entire occasion was very enjoyable.

**Personal.** — Rev. J. H. James, of Rockville, who for many years was the secretary of the Connecticut Temperance Union, was re-elected "lecturer" for the Union for 1908 at the recent annual meeting. He was also elected an honorary and life director of the Union. Mr. James' health is much improved, and he is able again to engage to some extent in his work. At a missionary gathering at the home of Mr. and Mrs. C. E. Harwood he gave an interesting address on the work of women in foreign lands, especially in Egypt.

Hon. Joel H. Reed, judge of the superior court of the State of Connecticut, an active member of our church in Stafford Springs, was recently elected vice-president of the Connecticut Temperance Union.

Rev. Joseph Hollingshead, a member of our Conference residing in West Hartford, has rendered excellent service in several of our churches, preaching with his old time earnestness and giving spiritual help to all who have the pleasure of hearing him. He also preaches quite a good deal in the churches in Hartford and with much acceptability.

Rev. J. B. Ackley, of Burnside, occupied the pulpit of the Centre Church in East Hartford, the evening of Dec. 31, and that of Burnside in the morning and evening of Jan. 7, the pastor being absent aiding in evangelistic services in group work at Portland.

Rev. George A. Grant, of Hazardville, gave an address before the Preachers' Meeting of Hartford and vicinity, Jan. 15, on "Saving Faith," which elicited much discussion.

Rev. W. F. Davis, of South Manchester, responded to the toast, "Men for the Times," at the business men's banquet in that town, Jan. 18. This was considered one of the strongest addresses of that occasion, and was received with much favor.

X Y Z

#### New Bedford District

**Taunton.** — The three Methodist churches in the centre of the city united in three weeks of revival meetings — one week in each church. The people responded well. The fellowship was delightful, the meetings spiritual, and a few persons decided for the Christian life.

**Taunton, Central.** — An honored layman of this church, the late James W. Thayer, remembered the church to the extent of \$6,000 in his will. The matter is not yet out of the courts,

but there is little if any question that the church will receive the full amount.

**Taunton, Grace.** — While Rev. J. A. L. Rich, D. D., was pastor at Plymouth, just before coming here, the commission for editing the new Hymnal held a session in that church. The other day Dr. Rich received from the commission a souvenir Hymnal, seal, flexible covers, silk sewed, round corners, gilt edges, linen paper, inscribed as follows: "Presented by the Joint Hymnal Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, to the Reverend J. A. L. Rich, D. D., the esteemed friend and host of a memorable session in Plymouth, Massachusetts, July 9 to 14, 1908. Ordered at the session of July 14, 1908. Charles M. Stuart, secretary." A similar volume was given to President Roosevelt.

**Vineyard Haven.** — Union revival meetings have been held by the Baptist and Methodist churches from the Week of Prayer through January. Congregations have grown to be large and very uniform in attendance, the visible expression of deep interest. In the Sunday-school class of Rev. S. J. Rook are six boys and four girls about sixteen years of age. Seven of them give evidence of conscious acceptance with God, and the other three have raised their hands for prayer. The meetings continue, with largest hopes for other conversions.

**East Wareham.** — January was given up to revival meetings. Two men and three girls have set their faces toward. Presiding Elder Ward preached the other evening, and rejoices in the conditions and prospects here.

**Provincetown, Centenary.** — Miss Frances Adams has been assisting Rev. James Biram for three weeks in revival effort. The pastor and people of Centre Church have co-operated. The church is quickened and several accessions are expected. Miss Adams is to visit Provincetown again.

C. H. S.

#### NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.** — The meeting presented a specially attractive program, Monday morning, Mr. Davis, secretary of the Massachusetts Anti-Saloon League, speaking of the work of that organization, and Rev. J. L. Sewall, of the Congregational Church of Randolph, giving an excellent paper on, "The Dynamics of the New Evangelism." President E. H. Hughes, of De Pauw University, was present and spoke briefly, to the delight of his many friends.

Next Monday the speaker will be Dr. F. K. Sanders, general secretary of the Congregational Publication Society.

#### Boston District

**Boston, Tremont St.** — The last official board meeting of this church, by a rising and unanimous vote, requested the return of their pastor, Dr. E. A. Blaas, for the fourth year. The last quarterly conference confirmed and adopted the request. Dr. and Mrs. Blaas richly deserve this marked recognition. Both have labored indefatigably and successfully for this historic church. There has been an accession of young people, who are loyally supporting all departments of church work.

**Readville.** — The sacraments of baptism and the Lord's Supper were administered by Rev. E. W. Virgin, of Dedham, in the Union Evangelical Chapel, Feb. 4. Four adults were baptized, 6 were received into the church on signing the covenant, and 25 or more persons partook of communion. At 1:30 P. M., a consecration service was held at the house of William Chary, who with his wife was baptized in the morning service. A young babe was baptized and named Henrietta Isabella Olson. The pastor, Rev. Fay R. Hunt, and his sister appear to be doing a good work. The people are interested and united.

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# Saloon Problem And Social Reform

By Prof. J. M. Barker, Ph.D. subject is treated from all points of view — Economic, Social, Political, and Criminal. Other Chapters on The Federated Movement of Moral Forces, A Medium for United Action, The Formation of Public Sentiment, Essential Factors in Legislative Action, Law Enforcement Made Effective, The Co-ordinating Power in Leadership, Substitutes for the Saloon, and Signs of Promise. EPWORTH HERALD says: "It is an arsenal of facts, a source as well as a reservoir of inspiration." Cloth, 212 pp., \$1.00. If your dealer does not have it, send to the publishers, Everett Press Co., 74 India St., Boston.

## Cambridge District

*Lowell, Worthen Street.* — The opening of the dime collection books which had been out in the hands of the children of the Sunday-school netted \$80, and was made a pleasant occasion. Supper was served to a large number. A delightful program was enjoyed. The pastor, Rev. E. P. Herrick, presented rewards to all who had a perfect attendance record for three months. Good financial and other conditions in the church encourage the workers. The new Hymnal has been put in.

*Somerville, Park Avenue.* — On Feb. 4, 5 were received on probation by the pastor, Rev. J. F. Allen. Decision day in the Sunday-school resulted in 68 signing cards signifying a desire to be Christians.

*Weston.* — The ladies of the Ladies' Aid Society gave the pastor's family a bountiful Thanksgiving dinner. The pastor issued a very attractive calendar at Christmas, containing his picture and that of the church. He and his wife were generously remembered at Christmas. New Year's Sunday the choir, under the direction of Mr. Wm. Dolbear, gave a cantata entitled "The Nativity." Jan. 18, over 200 people sat down to a turkey supper given by the Ladies' Aid Society. Dr. Rice preached, Jan. 21, and held the fourth quarterly conference, at which the pastor, Rev. J. A. Day, was requested to return for his sixth year.

*Sterling Junction.* — M. T. Doten, of Sterling Junction, in renewing his subscription for 1906, writes: "This is the 43d year I have paid for one or more papers without a break."

## Lynn District

*Gloucester, Prospect St.* — On Sunday, Feb. 11, one young man was baptized, and 5 men and 5 women were received into full membership by the pastor, Rev. A. M. Osgood. Over \$500 have recently been pledged toward closing the Conference year free from indebtedness. The Gloucester District of the Massachusetts Sunday-school Association, including 22 societies, of which the pastor has been president, the past year held a largely attended convention on the afternoon and evening of Feb. 8, in the Methodist Church, Rockport. Among the able addresses Dr. John D. Pickles, the educational secretary, eloquently discussed "Living Factors in Bible School Work," and Mrs. L. E. Ware, primary superintendent of Trinity (Worcester) Sunday-school, made a fine impression as State secretary of that work. David T. Osgood, a cousin of the pastor, a citizen of Gloucester, but a native of Raymond, N. H., a veteran of the 11th N. H. Volunteers, passed to his heavenly home, Sunday, Feb. 11.

*Walthrop.* — Evangelist W. J. Cozens has just completed a successful series of revival services, the Methodist and Baptist churches uniting. The earnest, positive, but sane preaching of the old gospel truths by Mr. Cozens drew large congregations and made a deep impression. More than one hundred, including the Juniors, expressed their desire to begin a Christian life. About one half of these are connected with the Methodist Sunday school and congregation, Rev. J. E. Waterhouse, pastor.

*Lynn, First Church.* — A successful innovation was the recently held men's banquet, which was intended to bring together the men of the church and congregation. About 225 were in attendance. A delightful reception preceded the banquet, the receiving party being George W. Breed, chairman of the committee of arrangements, ex Gov. John L. Bates, Mayor C. Neal Barney, and Rev. George R. Gross. The tables were tastefully arranged, a fine menu being served. The waiters were forty young ladies from the church, dressed in white. Mr. Breed called upon Rev. Charles A. Littlefield to preside as toastmaster, and the latter gracefully introduced, as speakers of the evening, ex-Gov. Bates, Mayor Barney, T. Harlan Breed, Andrew Clegg, and the pastor, Rev. Geo. R. Gross. There was music by Stiles' Orchestra, and solos by Prof. J. E. Aborn and Miss Bertha Brierly. Sunday, Feb. 11, the pastor preached a masterly sermon on "Lincoln — the First American." Mrs. W. T. Boultonhouse, of Exeter, N. H., widow of the late Rev. W. T. Boultonhouse of New Hampshire Conference, has been engaged by the official board of this church as a pastor's assistant to visit among strangers and work among the young women in boarding-houses of the city. A young woman of energy, ability and tact, her work promises great things.

G. F. D.

## Springfield District

*Chicopee Falls.* — The fourth quarterly conference revealed a number of interesting facts. The Sunday-school has a membership of 338 — the largest in the city. The Epworth League now numbers 825 — an increase of 250 during the present year. The Junior League, under the superintendence of Miss Mary Bosworth, has 55 active young members. Over and above the regular current expenses a sum of \$588 has been raised to pay off a floating indebtedness. The parsonage debt has been reduced \$231, a new carpet has been provided for the church, and the parsonage has been furnished with new gas fixtures. The salary has been advanced \$200. A hearty and unanimous invitation is extended to Rev. E. E. Ayers to return for another year. Mr. Ayers has expressed a willingness to accept this invitation.

*Millineague.* — Revival services are in progress. Rev. W. C. Townsend, the pastor, is conducting the campaign, and has the valuable assistance of Rev. Mr. Reed, a Wesleyan local preacher in the church. Mr. Reed took entire charge of the church and parish work during the absence of Mr. Townsend, who for some time was under treatment at Clifton Springs. An old-fashioned love feast, reception of members, and stirring services, on Sunday, Feb. 7.

*Ludlow.* — This church is in great grief over the prospective loss of its pastor, Rev. Putnam Webber. For two years Mr. Webber has done a wonderful work for this church. The new building has been erected and dedicated, and money has been raised throughout the town and on the district. The pastor has traveled among the 64 churches on this district during the year, making advantageous exchanges with his ministerial brethren. It has been a sacrificial and heroic pastorate, and Mr. Webber feels that he must ask to be relieved at the next Conference. He and his predecessor, Rev. E. B. Marshall, have made of Ludlow one of the strategic appointments of Springfield District.

*South Hadley Falls.* — After serving the church here for two years, Rev. E. L. Smiley declines to be a candidate for another year.

*Holyoke, Appleton St.* — Still the battle is being pressed to the gates. Dr. Kennedy does not know how to get tired. He is at it all the time. Nearly \$10,000 has been paid on the debt. Conference will see this splendid church entirely free from debt. Wonderful victory! The pastor is unanimously invited to return for the fifth year.

*Holyoke Highlands.* — The Highlands Methodist parsonage became the centre of the "Paper City" on Tuesday evening, Jan. 16. At an early hour eighty-five of the Methodists of the Highlands sought admission to the home of Rev. and Mrs. F. M. Estes. Good cheer and almost numberless baskets of provisions made a most enjoyable evening. The surprise on the pastor and wife was complete. It was arranged and executed by the newly elected and efficient president of the Ladies' Aid Society, Mrs. Geo. L. Thorpe. In behalf of the Ladies' Aid Society and other friends Mr. Thorpe presented the pastor and wife "a little purse well filled" with gold as, he said, "a token of the esteem in which you are both held by the people." "To ratify and confirm" this action of the Ladies' Aid Society, the quarterly conference, on the following Monday evening, Jan. 23, unanimously requested the return of the pastor for the fifth year. He expressed his willingness to remain.

*Leyden.* — Everybody on the breezy heights of Leyden wears an expansive smile. The church has been grandly remembered by friends far and wide. Last August the new church bell "sent the wild echoes flying," and as they penetrated homes and hearts miles and miles away they seemed to act as a tonic, and the result in that a great celebration was held on Jan. 25, at which time the presiding elder, Dr. Richardson, and friends from places distant breasted the anti-malarial gales of this elevated country, and with the town friends extended and received mutual felicitations over the prosperity which has come to the church. Mr. Watson W. Davenport presented the church with an outfit of new cushions for the auditorium; Mr. Charles Marcy with carpets for the same; and Messrs. Newcomb Brothers a graceful chandelier and lamps. Addresses were made by the pastor, Rev. J. Cartmill, Presiding Elder Richardson, Mr. U. T. Darling, and Eugene A. Newcomb, of Green-

field, and an effective reading was given by the accomplished wife of the pastor.

*Greenfield.* — The church here is prospering under the pastorate of Rev. A. H. Herrick. As is always the case in Mr. Herrick's charges, the people are growing stronger spiritually, and their work is more and more effective in the church and community. The class meetings are responsive to the influence of the pastor, and furnish much encouragement to all. A Home Department in the Sunday-school has just been organized, with 50 members as a beginning. One encouraging feature of the work here is the inflow of many Methodist families. The church feels this added strength.

*Chester.* — Four additions were made to the church in January. A Home Department in the Sunday-school has been organized, with the wife of the pastor as superintendent. This department already numbers 25. The pastor has organized a young people's class, with a membership of 16, and an average attendance of 11. The regular prayer-meeting feels this new life in the several departments, and the attendance is doubled. Rev. L. R. Swan, the pastor, is overcoming all difficulties. Chester is now very hopeful.

*Westfield.* — Rev. W. R. Newhall, D. D., president of Wilbraham, is gradually assuming a new title, namely, the "Bishop of Westfield." If the First and Second Congregational Churches are in need of assistance in their pulpits, they call on Dr. Newhall. For several Sundays our Methodist Church has depended on him, while the pastor has been ill. Large congregations, numbers coming from the two Congregational Churches, have greeted him on these occasions.

C. E. DAVIS.

## MAINE CONFERENCE

## Portland District

*Newfield and Shapleigh.* — Happy pastor! Happy people! No pastor was available for this circuit at Conference time, and no supply could be obtained till August, but the people have been richly compensated in waiting for Rev. George Ingram, who has taken this large field and has captured the hearts of all. He is a Scotchman by birth, a graduate of Aberdeen, a born preacher, a faithful pastor, and everybody's friend. This man has visited every family in the two towns, and found a hearty welcome in every home but one, and here the "milk of human kindness" must evidently have soured. Old and young vie with each other in their words of commendation of their beloved pastor.

*Westbrook.* — Rev. A. T. Craig and his people are rejoicing amid "showers of blessing." Since the first of January about sixty have begun the Christian life, and the interest continues. The pastor has been assisted at an oc-

## A Boy's Breakfast

## There's a Natural Food that Makes Its Own Way

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"Better than all, he is no longer troubled with indigestion or nervousness, and has got to be a splendidly developed fellow since he began to use Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

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Read the little book, "The Road to Wellville," in packages.

casional service by the preachers in near by churches. Temporal prosperity attends this society, finances are well in hand, and money is in the treasury for painting the church. Where spirituality leads, finances seem to keep to the front also.

*Portland, Congress St.* — A glorious work of grace has been going on for the last month. The pastor, Rev. C. H. Priddy, has been his own evangelist. In reporting his church at our last Preachers' Meeting, he stated that the revival began in the pastor's study, and the secret of success was a "new grip on God." About seventy persons, including a goodly number of the older children in the Sunday-school, have become interested. Forty or more of the converts are adults. The church is united, and pastor and people are one in the good work which, we trust, will continue.

*South Portland, Knightville.* — Rev. J. A. Betcher, pastor at West End, has been supplying this church nearly all the year. Special services have been held during the month of January with glorious results. Forty-two have been at the altar as seekers, 22 have been received on probation, and 18 have been baptized. A fine class of young people have been reached, which fact is full of promise to this church.

*South Portland, People's Church* — This society is aggressive and on the up grade. "Mission services," so called by the pastor, Rev. W. P. Lord, were held in the latter part of the year, which resulted in the salvation of a score of souls, and 7 have been received on probation. All the services are evangelistic. The Sunday-school is large and prosperous, with more than two hundred in attendance. The income of the school last year was \$800. Without doubt, this church is the banner church in the Conference as to thoroughness of organization. In a recent item we inadvertently referred to the "Knights of the Twentieth Century" as the "Knights of the Nineteenth Century." The auditorium has been wired for electricity, Mrs. William Studley paying the expense. Now she proposes to lay a fine carpet on the floor, providing the society will put in new pews, which is to be done; and, if possible, the church will be made free, so when it is spoken of as the "People's Church," its name will not be a misnomer. A fat turkey on the Christmas tree for the pastor's family and a purse of \$25 show appreciation.

*Kesar Falls* — We always find things going right on when we visit this church. The spirit of revival seems to be ever present, and the society is rapidly growing. The pastor, Rev. H. A. Peare, reports accessions every quarter. Benevolences are always provided for at an early date. Mrs. Peare is still a great sufferer, but is patient and cheerful amid it all.

*Cornish.* — The church edifice looks fine since having received its new dress of white paint, thanks to the Ladies' Aid Society, which has paid all the bills. This organization is a money-making concern. More than \$800 has been raised this year. The pastor, Rev. E. Gerry, reported good congregations and some accessions to the church. The people speak of his excellent sermons and faithful pastoral work.

B. C. W.

## NEW HAMPSHIRE CONFERENCE

### Dover District

*Portsmouth.* — The watch-meeting here merited a more extended report than was recently given. Three other churches of the city were represented in the attendance and in the services. Rev. Geo. W. Gile, D. D., of the Baptist Church, Rev. F. H. Gardner, of the Christian Church, and Rev. Mr. Farnham, of the Advent Church, each with a generous delegation from his congregation, came to the aid of Rev. J. L. Felt directly after closing their own services. Rev. Mr. Gardner and Rev. B. P. Wilkins preached the helpful sermons, and Dr. Gile contributed a sobering address as the old year waned, which was followed by a general move-

ment of consecration and prayer, and then the welcome to the New Year. A feature of this delightful fraternal and devout assembly was the courteous introduction, at a moment of freedom, of biscuit and coffee. Then with fresh zest song and prayer were continued, and a large number tarried for the closing acts of devotion and the hopeful greetings at the advent of 1906.

Miss E. B. Averill, a deaconess from Boston, has been with this church for three weeks of service. The pastor, Rev. J. L. Felt, has been helped thereby in many ways. The meetings have been interesting and profitable. House-to-house visiting by the deaconess has been a blessing to the families of the parish. A class in Bible study was formed by Miss Averill, and its work will go on, notwithstanding her presence and help will be greatly missed. In the last week of the special meetings the pastor at Newfields was present as a helper two nights. At the parsonage affliction still abides. The beloved daughter, Edith, is yet in the fierce grip of disease and pain, though nobly sustained by grace abounding. Sympathy and prayer for her and for Mr. and Mrs. Felt should be widely assured.

The outlook for a new church brightens. A site has been secured on Miller Avenue. It has a frontage on that avenue, through which electric cars pass, of 100 feet, with a depth of 155 to 181 feet. Plans for the superstructure are in study. Portsmouth has recently filled so large a place in public thought that this new church enterprise should in turn prove a matter of public interest. It may well be hoped that many friends of the church and the city will be moved to help materially to create a house of worship in this historic city by the sea at once worthy of its civic environment and of the Methodist Episcopal Church. "Think on these things!"

*Hampton.* — The new parsonage is a delight. The purchase and repair accounts are closed, with balance on the right side of the ledger. Dr. Sanderson is quoted as saying that this is among the very best parsonages in the Conference. He should know a good thing when seen, having lived in the fine house at Suncook. This at Hampton is valued at \$2,000, albeit its equal could not be constructed without expending \$3,000. Among new furnishings by the Ladies' Aid Society are a Glenwood range and two wool carpets. The pastor, Rev. C. M. Tibbets, and his wife just before Thanksgiving were generously "pounded," but nevertheless were thankful. At Christmas they were kindly remembered by a grateful people. For the Week of Prayer union meetings were in order. Baptists, Congregationalists and Methodists prayed and were blessed together. Pastor and church feel the loss of two good servants: Mr. Fred G. Henniger, for nine years the treasurer of the church, has removed to South Lawrence. Miss Jeanette P. White, an efficient teacher in the Sunday-school and treasurer of the Ladies' Aid Society, has entered the Melrose Hospital to become a nurse. The general work of the church prospers, and harmony prevails. The quarterly conference gave the pastor an urgent request to serve another year. He, however, thinks a change desirable.

*East Rochester.* — Early in November special meetings were held for two weeks. The religious life of the church was deepened, and new voices were heard in prayer and testimony. A man of forty was soundly converted. On the first Sabbath of the new year the pastor, Rev. A. W. Frye, received 1 on probation, baptized 1 and received 4 to full membership. The attendance at Sunday morning worship averages about 100. The Sunday school prospers. A Junior League has been organized with an enrollment of 50, all less than fourteen years of age. There is no Epworth League. In its place is a union Christian Endeavor Society existent prior to the present pastorate. In December the Ladies' Aid Society realized about \$90 from an entertainment.

*Sanbornton.* — Sunday, Jan. 28, was a jubilant day. For the first time in its history this church now faces the future owing no man anything but love. The long standing debt on the parsonage is paid. At the evening service the notes and mortgage were openly burned. The trustees, in their freedom and joy, were grouped about the cheery flame, and the congregation sang, as Wesley taught, the long metrical doxology. Afterward Dr. Sanderson preached, and the very next day the special revival serv-

ices were opened. This "Gospel Group" now includes Rev. Messrs. Fisk, Fogg, Holmes, Huse, and Deaconess Ridgway. Their work has been blessed in all that region. At Brookfield one of the young converts has been made superintendent of the Sunday-school, and the school has taken on life. A man of 75 years has recently been baptized. A spirit of fellowship and learning seems to rule. At the Peyster District, another outpost, permanent good is apparent. A weekly prayer-meeting is maintained. The schoolhouse is used for the services, and has been equipped with lights and an organ. Three have sought the Lord since the special meetings closed. "Times of refreshing" have come at the north of the district.

*Haverhill.* — An advance of Methodism in this vigorous city is assured. The consolidation of the First and Grace Churches has been ordered by the quarterly conference of each. This important step has been under consideration for a long time. The above decision was reached only after much thought, mutual consultation and prayer by the officiates and members of both churches. It was not easy for many families of the older organization to give up the effort to maintain its life and to seek an extension of its blessed history into the coming years. Not a little sadness abides in many homes and hearts. But "after long weeks of final struggle the inevitable end has come," thus writes the faithful, wise pastor, Rev. George W. Farmer, who has so nobly borne his part as to win the strong commendation of his elder, Dr. Sanderson. This presiding elder also has judiciously and earnestly sought to help at all angles of experience in this recent history-making activity. Monday evening, Jan. 28, a committee of five from each church met in Grace Church parlor to consider the methods and movements essential to consolidation. On the Wednesday night following, the quarterly conference of Grace Church approved the action of the committee and extended a cordial invitation to the mother church to the proposed union. The officials of the consolidated church are to be elected in some equitable manner from the common membership thus formed. On Thursday night the quarterly conference of First Church took the final step, passing a vote in harmony with the courteous, Christian action of Grace Church. Work at each church will continue until the close of the present Conference year. Then the service of the consolidated church will begin, with hope, courage and faith for larger success in the future than Methodism in Haverhill has hitherto known.

It should be added that at the request of the trustees of First Church the quarterly conference voted (pastor and presiding elder concurring) to instruct the trustees to sell the First Church property, the proceeds thereof to be used in accord with the requirements of the Discipline.

This scribe cannot be unaware of the pathetic side of all this. With the godly men and women of the mother church he has toiled, has rejoiced, and wept also; he has shared their vigils, prayers and victories. Still may the blessing of God be with them and with the younger members as they together go to strengthen the larger church — larger by their accession!

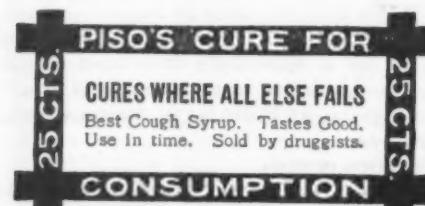
*Haverhill (later).* — The Third Church of



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Haverhill has also determined to become a part of Grace Church. At the fourth quarterly conference the questions involved were duly considered, and a vote for consolidation with Grace was passed. It has been found increasingly difficult at this Third Church to provide for the current expenses. The property, secured because of funds provided for a Methodist church at this point — Mt. Washington — by a bequest from Mrs. Chase, widow of Rev. Moses Chase, of precious memory, and mother of Dr. I. E. Chase, of Haverhill, has been burdened with a debt, for which no way of relief seemed to open. The character of that part of the city has changed greatly by the influx of varied groups of peoples from other lands over which Methodism has as yet little immediate influence. Several ministers have served vigorously in this pastorate. The present year Rev. H. F. Quimby has been in charge; he has been diligent, thoughtful, prayerful, and has sought the way to a larger prosperity. But from much devout study, he and the officiary of the church, after due consultation with the friends who have stood by the movement during the years, and with Dr. Sanderson, have reached the conclusion that consolidation with Grace Church is the step in the order of Providence now to be taken. The present expectation and purpose are that the chapel will be retained, and that Grace Church will sustain a mission therein, providing for the Sunday-school, which has been quite largely attended to date.

**Kingston.** — Sunday, Jan. 28, Rev. H. B. Copp received 11 on probation — mostly adults, one being 74 years of age. This is a great uplift to the church at Kingston, as loss rather than gain in membership has obtained in recent years, as in many other rural towns in New England. The conversion of yet others seems a reasonable expectation to pastor and church. The reports submitted at the fourth quarterly conference recently held indicated a hopeful outlook. The reappointment of Rev. H. B. Copp was urgently requested.

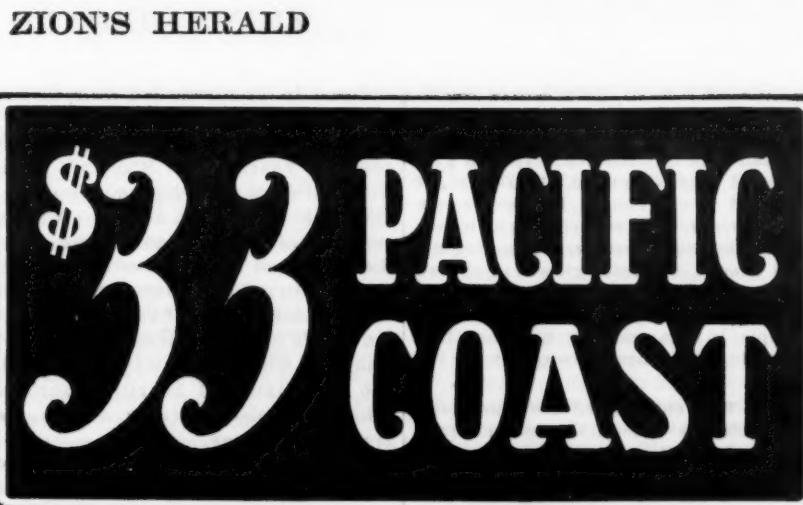
O. C.

#### Manchester District

**West Rindge.** — The church and the pastor, Rev. Geo. G. Williams, are very much alive. Substantial improvements have been made upon the parsonage. A well has been driven, bringing a fine supply of pure water into the house. Some told the pastor he would never strike water; but he did. The expense, in addition to the pastor's labor, was \$50. The current expenses of the society are fully met up to date. Christmas was duly observed. There was a Christmas tree, with exercises, by the children. The pastor and wife were generously remembered by useful presents, including money. The Ladies' Aid Society have purchased a beautiful art square for the parlor of the parsonage. For deaconess work \$10.50 has been raised, and a considerable quantity of clothing and food supplies has been forwarded to Boston. In answer to Lakeport's call, for help, \$8 was sent. Jan. 7, 2 were added to the church membership, and 1 was received on probation. Out of a membership of 40, four men have been enrolled for more than fifty years — Geo. and S. Warren Kimball (brothers), Davenport Austin, and Uncle Zack Whitney. "Uncle Zack," heads the list in point of years. He has taken ZION'S HERALD for years, and says he must have it as long as he lives. He frequently drops into the parsonage, and his coming is always welcomed — he brings cheer wherever he goes.

**Grasmere.** — Rev. J. E. Montgomery is having a good year. His people did a most sensible thing at Christmas by placing a telephone in the parsonage and giving him money to pay for its use for a year and a half. Five were received into the church in October. Some souls are seeking Christ. Improvements have been made upon the grounds of the church. Finances are in excellent shape.

**Salem, Pleasant St.** — This society very helpfully and pleasantly observed Christmas. There was a tree on Saturday evening, and the children were well remembered. A generous sum of money was presented to the pastor, Rev. F. T. Kelley. The concert on Sunday evening was a great success. Every part was well carried out, and the audience was large. Much credit was due the superintendent and his wife and the program committee.



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**Manchester, St. Paul's.** — The last Sabbath in December was a red-letter day for this society. Presiding Elder Hitchcock was present and assisted in the morning service. Before the altar stood 46 persons, 34 of whom were received into church membership, and 12 were admitted on probation. On Monday evening, Jan. 1, the parlors of the parsonage were crowded with the members of the Epworth League and invited guests. E. H. Thompson, Esq., of Lebanon, was the guest of honor. After the company had been presented to Mr. Thompson and Rev. Edgar Blake and wife, a fervent prayer was offered by the pastor. Then Mr. Thompson was introduced as the speaker of the evening, his subject being, "Funny Epitaphs." The anticipated pleasure was more than realized. For more than an hour the company were charmed with the wit, wisdom and grace of the speaker. No man understands better than Mr. Thompson the art of entertaining. His life is devoted to the church and to the culture of young life in art, literature and religion. Such a man never grows old, and is never without friends. Those who have met Mr. Thompson would be pleased to meet his wife, and would not be disappointed. The writer knows, for he was once their pastor.

**Manchester, St. John's.** — By patient continuance in well-doing, the harvest time is sure to come. Faithful labor for the Lord is never lost. Rev. E. J. Palisou is a devoted worker for the Master. Recently substantial additions were made to his church, 8 being received on probation and 9 admitted into full membership.

**Manchester, St. James'.** — Two weeks of special meetings were held in January. The pastor, Rev. J. Roy Dinsmore, was assisted by his brother ministers in the city. The attendance was good. There was a spiritual quickening, and some souls were added to the kingdom.

**Manchester, Trinity.** — The young people recently gave a literary and musical entertain-

ment in Grand Army Hall — a very creditable affair, netting \$20 for the help of the church. Sixty new books have been added to the Sunday-school library. A new selection of popular hymns has been purchased for social service and the Sunday-school. The officers-elect and teachers in the Sunday-school were installed by the pastor at the opening of the new year.

**Manchester, First Church.** — The pastor, Rev. C. H. Farnsworth, sent out a very novel and suggestive printed program for the last Sunday of the old year, entitled, "A Happy Old Year High Day." The pastor's subject for the morning was, "Breakfast of Oll." At 12 M., "Noonday Lunch for the Sunday school Flock." At 6 the evening services opened and continued until after 10. All the pastors of the city and Presiding Elder Hitchcock were present and took part. The church was well filled. The exercises were a combination of love-feast, communion, quarterly conference, and the old fashioned protracted meeting. The Sunday school reports 486 members; Primary Department, 114; Home Department, 41; Cradle Roll, 61. The church has three choirs, three missionary societies, and three Leagues — Epworth, Intermediate, and Junior. During the present pastorate of five years 120 have been added to the church roll. The membership is now 200. No more faithful and efficient laborers can be found than Mr. and Mrs. Farnsworth, earnest, active, aggressive. Mr. Farnsworth asks for a new field; his people did not ask for a new pastor. May the new adjustment between pastor and people be as profitable and pleasant as the old!

**Personal.** — Jan. 22, Rev. Iraad Taggart, by special invitation, addressed the Preachers' Meeting, the occasion being his 78th birthday and the 55th anniversary of his marriage. His address was full of interest. At the close, Rev. J. E. Robins, with brief remarks, for the ministers of the city, presented Mr. Taggart with the "Life of Bishop Hurst" and Dr. Quayle's latest

work on "Nature Studies," the gift to be shared by his good wife.

**Lebanon.** — At the November communion 14 were received into full membership and 8 on probation, and 4 were baptized. In January, 6 were admitted to the church, 1 on probation, and 1 was baptized. The reports at the fourth quarterly conference were very encouraging. There has been a healthful growth in church membership. Finances are in good shape. The quarterly conference certainly voiced the wish of the people in unanimously inviting their pastor, Rev. Joseph Simpson, to return for the fourth year.

**Westport.** — The church edifice has been painted outside, the walls of the interior frescoed, the pews varnished, and a new heater placed in the vestry. A new reed organ has been purchased for the auditorium. All bills are provided for. Four new members have been added to the church roll.

**Winchester.** — Rev. John T. Hooper is pastor here and at Westport. A hardwood floor has been laid in the parsonage dining-room, and new carpets have been provided for hall and stairway. The trustees have voted to purchase a new pipe organ and build an addition in the rear of the pulpit for the same. A house with land has been given at Forest Lake, which will make a first-class site for a branch Sunday-school and possibly for preaching during summer months. A vested choir of thirty voices has been trained by the pastor's son, Herbert S. Hooper. They made their first appearance, Feb. 4, and were received with great favor by the congregation. This is in addition to the regular choir of the church. Sunday congregations are excellent, and prayer-meetings are well attended and spiritual. There has been a rising tide of interest all through the year.

**Miscellaneous** — The Salem race-track is a live subject for New Hampshire. The Manchester Preachers' Meeting is the storm-centre for its righteous agitation. Dr. Thomas Chalmers, of Hanover St. (Congregational) Church, threw a bomb into the camp at the annual meeting of the State Sunday school Association held in Concord in November, in his address on civic righteousness, in which he shadowed forth the coming of a second "Saratoga" race track to the quiet village of Salem, N. H. Rev. Edgar Blake delivered a powerful philippic on the same subject in his church to a crowded congregation, the echoes of which were heard from the mountains to the sea. A grand mass meeting was held in Mechanics' Hall, Sunday evening, Jan. 14, under the auspices of the Manchester Preachers' Meeting. President Tucker, of Dartmouth College, and Hon. Oliver E. Branch, of the city, addressed the meeting. The Salem outrage was analyzed and discussed in all its bearings. A State committee of twelve has been selected to lead New Hampshire out of the wilderness of the race-track desolation.

EMERSON.

#### Deaconess Aid Society

THIRTY members in attendance, nearly filling the Committee Room last Tuesday afternoon, is one of the everyday proofs of the substantial interest the Deaconess Aid Society is taking in the work of the New England Deaconess Association. The February meeting was called to order by Mrs. F. A. Patterson, the president, who lead in repeating the Twenty-third Psalm, following with prayer. The minutes of the last meeting were read by Miss Gertrude Mayo, the secretary. The report of the treasurer, Mrs. George B. Law, showed a balance of over \$3,000 in the treasury; the net receipts of the bazaar held last November were \$2,935 64. The principal items of the meeting were the following: It was ordered that the names of the Society officers be printed in the Association's annual report. Two new members were admitted to the Society. Mrs. E. S. Decker, of Malden, was appointed Society agent for the *Deaconess Journal*. Miss Gertrude Mayo reported that the mite-box contributions amount to \$212 50. It was voted that the "cycle of time" system end the last Tuesday in May. An expression of sympathy was

ordered to be forwarded Mrs. R. S. Douglass in her illness. Mrs. Herbert E. Noble was appointed mite-box agent for the coming year. The Society's Winthrop Street district was changed from the South Boston to the Boston district. Miss Mayo's reading of the names of the officers of districts and of the various committees was approved. An interesting discussion in the meeting was that of the support of a traveler's aid deaconess or deaconesses, a question which was well propounded by the chairman and heartily approved, and which promises further development at coming meetings.

Mr. Theodore A. Hildreth, corresponding secretary of the New England Deaconess Association, at the suggestion of the chairman, referred to the successful mite-box opening in Brookline. Mr. Hildreth also made the pleasing statement that the contract for the new Deaconess Hospital has been placed, and that it calls for the completion of the building Jan. 1, 1907. The spiritual efficacy and the general practical helpfulness of the recent seven-hours day of prayer were feelingly referred to.

The Society's enthusiasm is increasing at each meeting, and the "faith that can remove mountains" of difficulty becomes more and more apparent. F. W. H.

#### An Opportunity

**M**RS. S. EARL TAYLOR, our great young people's missionary leader, is to be here on the 22d of this month. His presence then, on the program of the Young People's Missionary Rally for Greater Boston in the New Old South Church, Copley Square, Boston, makes it of especial importance to Epworthians of this vicinity.



S. EARL TAYLOR  
Field Secretary Young People's Work

He will be here, not merely to give an address, but to hold an extended practical conference with Methodist workers and would-be workers. This opportunity to study our Boston Methodist foreign missionary problem in personal touch with so great a man from the New York office, and in conjunction with representatives from all our local organizations, is rare. Definite delegations ought to be sent from every League, and the largest number of others induced to go, for all, and surely part, of the sessions, which are held during both the day and evening.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

#### Alpha Chapter

**T**HE Alpha Chapter, including alumni of the School of Theology in Boston and vicinity, held its monthly reunion at "The Otis," Monday, Feb. 12, President Stackpole in the chair, lunch being served at 1 o'clock. Rev. Philip L. Frick presented "The Outlook," a clear and forcible résumé of present discussion in the theological world. Prof. W. W. Fenn, D. D., of the Divinity School of Harvard University, read an excellent paper, entitled, "Jesus and the Kingdom of God." There was a large attendance and continued interest.

We heartily thank the Congregationalist for the following well-deserved rebuke:

"After spending more than an hour looking over religious exchanges, the sentence most vividly imprinted on our mind is this, 'Are your kidneys weak?' Cannot some question concerning the soul's condition and need be invented that will challenge the attention of the readers of religious newspapers as effectively as the repulsive headlines of the advertisement of a patent medicine?"

#### Most Worthy Charity

From *Boston Herald*.

**O**NE of the most worthy charities in this country is the Boston Home for Little Wanderers. "In the forty years' existence of the Home for Little Wanderers it has cared for 10,500 children," said Superintendent Cooper of the Home at the Tremont Street Methodist Episcopal Church, last Sunday morning. This institution is now in need of funds. Ten dollars a year sends a child to the Home, secures a photograph of the little one, its name, wherever located and with whom. A kind father once said: "I talk to them very much, but do not like to beat my children—the world will beat them." A beautiful thought, though not elegantly expressed. As you look around the family circle, healthy and happy as your children are, think of those little ones who have no home. A cold world may frown on your children, but amid all, their memory will go back to a home where the law of kindness reigned, where the mother's reproofing eye was moistened with a tear, and the father frowned "more in sorrow than in anger." Do your share toward making a home for the homeless child!

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## S. H. Hadley's Conversion

Continued from page 201

way to the river. As I sat there thinking, I seemed to feel some great and mighty Presence. I did not know then what it was. I did learn afterwards that it was Jesus, the sinner's Friend. I walked up to the bar and pounded it with my fist till I made the glasses rattle. Those who stood by drinking looked on with scornful curiosity. I said I would never take another drink if I died in the street; and I felt as though that would happen before morning. Something said, 'If you want to keep this promise, go and have yourself locked up.' I went to the nearest station house, a short distance away, and had myself locked up. I was placed in a narrow cell, and it seemed as though all the demons that could find room came in that place with me. This was not all the company I had, either. No, praise the Lord! That dear Spirit that came to me in the saloon was present and said, 'Pray!' I did pray, and though I did not feel any great help, I kept on praying.

"As soon as I was able to leave my cell I was taken to the police court and remanded back to the cell. I was finally released, and went to Jerry McAuley's Mission. There I saw the apostle to the drunkard and the outcast—that man of God, Jerry McAuley. He rose and told that simple story that I heard so many hundred times afterward, but which was ever new: how he had been a 'tief,' an outcast, a drunkard—'Yes, a regular old bum; but I gave my heart to God, and He saved me from everything that's wicked and bad.' There was a sincerity about this man and his testimony that carried conviction with it, and I found myself saying, 'I wonder if God can save me!' I listened to the testimony of twenty-five or thirty persons, every one of whom had been saved from rum, and I made up my mind that I would be saved, or die right there. When the invitation was given I knelt down with quite a crowd of drunkards. Never will I forget that scene. How I wondered if I would be saved—if God would help me! I was a total stranger, but I felt I had sympathy, and it helped me. Jerry made the first prayer. I shall never forget it. He said: 'Dear Saviour, won't you look down in pity on these poor souls? They need your help, Lord; they can't get along without it! Blessed Jesus, these poor sinners have got themselves into a bad hole. Won't you help them out? Speak to them, Lord! Do, for Jesus' sake! Amen!' Then Mrs. McAuley prayed fervently for us, and Jerry said: 'Now all keep on your knees and keep praying, while I ask these dear souls to pray for themselves.' He spoke to one after another, as he placed his hand on their heads, saying, 'Brother, you pray. Now tell the Lord just what you want Him to do for you.'

"How I trembled as he approached me. I felt like backing out. The devil knelt by my side and whispered in my ear crimes I had forgotten for months: 'What are you going to do about such and such matters if you start to be a Christian tonight? Now you can't afford to make a mistake; had not you better think this

matter over awhile and try to fix up some of the trouble you are in, and then start?' Oh, what a conflict was going on for my poor soul! A blessed whisper said, 'Come!' The devil said, 'Be careful!' Jerry's hand was on my head. He said, 'Brother, pray.' I said, 'Can't you pray for me?' Jerry said, 'All the prayers in the world won't save you unless you pray for yourself.' I halted but a moment, and then with a breaking heart I said: 'Dear Jesus, can you help me?' Never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, I felt the glorious brightness of the noonday sun shine into my heart; I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ, with all His brightness and power, had come into my life; that indeed old things had passed away, and all things had become new.

"From that moment till now I have never wanted a drink of whiskey, and I have never seen money enough to make me take one. I promised God that night if He would take away the appetite for strong drink I would work for Him all my life. He has done His part, and I have been trying to do mine. I began the next day to work for Christ by inviting a tramp to come to the meetings. He came, and went up for prayers. Four years after my conversion I was called by the trustees of the old Jerry McAuley Mission, at 816 Water Street, to carry on the work Jerry began in 1872. I have been permitted to see more ruined drunkards redeemed and made prosperous than probably any living man. Many successful soul-winners have come from out these wrecks, the most conspicuous being my only dear brother, Col. H. H. Hadley, the founder of St. Bartholomew's Mission and over forty other Rescue Missions."

## CHURCH REGISTER

## HERALD CALENDAR

Norwich Dist. Min. Asso., South Manchester, Feb. 5-6  
New Bedford Dist. Min. Asso., Acushnet, Feb. 12-13  
Augusta Dist. Conference at Wilton, Feb. 27-28

## Spring Conferences

## New England and Vicinity

CONFERENCE	PLACE	TIME	BISHOP
New Jersey.	New B'ns'w'k, N. J.	Mar. 14	Goodsell
Eastern Swedish	New York	" 22	Berry
N. E. Southern	Newport, R. I.	" 28	Cranston
New England	Malden	April 4	Moore
New York	Newburgh	" 4	Cranston
New York East	Brooklyn	" 4	McCabe
Newark	Jersey City, N. J.	" 4	Hamilton
New Hampshire	Lawrence, Mass.	" 11	Hamilton
Maine	Portland	" 11	Moore
Northern N. Y.	Utica	" 18	Goodsell
Vermont	Morrisville	" 18	Hamilton
Troy	Saratoga, N. Y.	" 18	Moore
East Maine	Vinal Haven	" 25	Moore

COMMISSION ON FEDERATION.—The Commission on Federation of the Methodist Episcopal Church has been called to meet at the Methodist Book Concern, New York, on Wednesday, March 21, at 10 a. m. Matters of prime importance will be presented for consideration. The members of this commission are: Bishops: J. M. Walden, C. D. Foss; Ministers: J. F. Goucher, H. G. Jackson, R. J. Cooke; Laymen: R. T. Miller, W. H. Murray, T. B. Sweet. R. J. COOKE, Sec.

REOPENING OF APPLETON CHURCH, DORCHESTER.—The Appleton Methodist Episcopal Church will be reopened, Sunday, Feb. 18, at 10:30 a. m. Sermon by Prof. L. T. Townsend, D. D. In the evening at 7 o'clock there will be a union service, with short addresses by the pastors of the Baptist, Congregational and Unitarian churches. On Feb. 22 there will be a church supper at 6:30 p. m. followed by an historical address by Mrs. Geo. E. Frost, and brief words from former pastors.

W. H. M. S.—Thursday, Feb. 22, has been appointed as the day of prayer for Home Missions. In view of the fact that this is a generally observed holiday, the Executive Board of New England Conference has voted not to observe the day as a Conference Society, but its members are pledged to unite their petitions

at the throne of grace at 4 o'clock of that day wherever they may be. They invite all members of auxiliaries and interested friends to engage in prayer with them at this hour.

SARAH WYMAN FLOYD,  
Conf. Cor. Sec.

UNIVERSITY LECTURES.—A second course of University Lectures is to be given under the auspices of the Massachusetts S. S. Association on Saturdays, beginning Feb. 17, at 4 p. m. These lectures will be given in Kingley Hall, new Ford Building, corner Ashburton Place and Bowdoin St. Miss Margaret Slattery, of the Fitchburg Normal School, eminent as a teacher and speaker, and Professor Lowden, of Clark University, Worcester, also an expert in teaching, will be the lecturers. Miss Slattery's subject will be, "Studies in Boys, Girls and Teachers." Professor Lowden's will be, "The Art of Teaching." Course tickets at \$1 are on sale at the denominational headquarters and at the door. No Sunday-school worker can afford to miss these lectures.

LYNN DISTRICT EPWORTH LEAGUE CONVENTION.—The convention will be held on Thursday, Feb. 22, in Wesley Church, Salem. Sessions will be held in the afternoon and evening. The principal speaker in the afternoon will be Rev. John Reid Shannon, D. D. In the evening a patriotic praise service will begin at 7 o'clock. The speakers will be Prof. S. L. Beiler and Congressman Roberts. The Leonard Chapter of Wesley Church extends an earnest invitation to the chapters of Lynn District to send large delegations to this gathering in the Witch City.

TWO OR THREE GOOD OPENINGS for consecrated young men in the Puget Sound Conference, either single or married. Address Rev. S. S. Sull'ger, D. D., Presiding Elder, Bellingham, Wash.

"THAT THEY ALL MAY BE ONE"—There will be a Union Ministers' Meeting in the Lower Town Hall at Ayer, Tuesday, Feb. 20, at 10:30 a. m., forenoon and afternoon. All ministers of every name are invited to attend. Lunch will be served at 1 o'clock in the spirit of the communion service. Full program sent on request.

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## OBITUARIES

"Old man, upon the green hillside.  
With yellow flowers besprinkled o'er,  
How long in silence wilt thou bide  
At this low stone door?"

"I stoop: within 'tis dark and still;  
But shadowy paths methinks there be,  
And lead they far into the hill?"  
"Traveler, come and see."

"'Tis dark, 'tis cold, and hung with gloom;  
I care not now within to stay;  
For thee and me is scarcely room,  
I will hence away."

"Not so, not so, thou youthful guest,  
Thy foot shall issue forth no more;  
Behold the chamber of thy rest,  
And the closing door!"

"Oh, have I 'scaped the whistling ball,  
And striven on smoky fields of fight,  
And scaled the 'leaguered city's wall  
In the dangerous night?"

"And borne my life unharmed still  
Through foaming gulfs of yeasty spray,  
To yeld it on a grassy hill  
At the noon of day?"

"Peace! Sav thy prayers and go to sleep,  
Till some time, One my seal shall break,  
And deep shall answer unto deep,  
When He crieth, 'Awake!'"

—Jean Ingelow.

**Knapp.** — Rev. James E. Knapp was born in Greenwich, Conn., Aug. 25, 1846, and died at Iraburg, Vt., Dec. 15, 1905.

His mother died when he was five years of age, and he and his sister of three years were cared for in the home of a sister of their mother, who lived in Port Chester, N. Y. They remained with her one year. Their next home was with an uncle, living in Davenport, N. Y., where they remained ten years. When eleven or twelve years of age, James was converted in a protracted meeting held under the pastorate of Rev. Adee Vail. When he was about sixteen his father married again and took his children home to Greenwich. Mr. Knapp afterward spent a year with an uncle on a farm, then went to New York city and entered a business house where he was soon promoted to a good paying position. He here united with the Seventh St. Methodist Episcopal Church, and became very active in Sunday-school and mission work; he also became interested in the Phoebe Palmer meetings. About this time he felt his call to the ministry, but fought against it until he lost the peace of God from his heart, and finally ended the struggle one evening in class-meeting by saying "yes" to God. He left his position, much to the regret of his employers, and was providentially led to enter Wilbraham Academy, where he devoted himself to his studies with characteristic energy and perseverance. He held the office of class-leader during most of his academic course, and was very active in Christian work. Joining the praying band, he went with them on evangelistic tours to the surrounding towns. He also supplied different pulpits, preaching in Ludlow, Hadley, Florence, and Leyden.

Finishing his course at Wilbraham, he entered Wesleyan University, but failing finances led him to give up his college course and turn his thought toward the active work of the ministry. Learning that men were needed in the Vermont Conference, he wrote Presiding Elder Isaac McAnn, who sent him to Newbury for the balance of the Conference year. At the session of Conference held in Richford, April 23, 1878, he joined the Conference, and was stationed at Glover. The first of May he was united in marriage with Miss Martha E. Gould, of Northampton, Mass., with whom he

became acquainted at Wilbraham. To them were born seven children, four of whom survive — Edward N., Mary J., Anna B., and Minnie E., wife of Prof. Arthur Gates, of Baltimore, Md.

Mr. Knapp served eleven charges in the Conference. Revivals were the legitimate result of his faithful preaching and earnest work everywhere he went. He always took special interest in the children and young people, while his cheerful face, happy smile, and pleasant greeting won the hearts of young and old alike. For several years he had charge of children's meetings on the Claremont camp-ground. He was methodical and punctual in his habits. As a preacher he was intensely earnest, often eloquent, always impressive; his hearers felt that he believed what he preached, and was shaping his own life accordingly. He was always in demand for evangelistic work. An appeal to his heart for sympathy, or to his pocket for money, always met the most generous response. As a pastor he gave himself to his people and won their love and confidence.

His last charge was at Iraburg, Vt., where, nearly two years before he surrendered his work, he suffered the amputation of his right leg as the result of an embolism. God's grace wonderfully sustained him during this trying ordeal, and by the use of an artificial limb he was enabled to continue his work until the spring of 1905. Never absent from church when able to be present, he was a help and an inspiration to the pastor.

His funeral was largely attended. The interment was in the Iraburg cemetery. His memory is precious to the people he last served, as to all who ever knew him. He rests from his labors and his crown is sure.

G. H. WRIGHT.

**Hall.** — While all the earth was rejoicing on Christmas morning at the coming into the world of Christ, the beautiful spirit of our beloved brother, Henry Martin Hall, slipped away from us to his home in heaven. He was born in Bennington, Vt., July 22, 1835.

His parents, Reuben Hall and Roxanna Woodard, had been married in North Bridgewater, Mass., which is now the city of Brockton. The family did not remain long in Vermont, but removed to Clarksburgh, near North Adams, Mass., where Henry grew to manhood. He met, in North Adams, Miss Harriet A. Chesebro, to whom he was happily married, Sept. 20, 1865. Five children were born to them. Of these, Wells H. died in infancy, Francis F., Jessie Immogene and Ethel are living in Brockton, and Wells Albert is teaching in Wayne, Pa.

Mr. Hall was converted about two years after his marriage. One circumstance which led to this happy event was a postscript which was added to a business letter that came from a land agent in the West. As a young man, Mr. Hall had an ambition to settle in one of the Western States, and had written for information. The agent replied in glowing terms concerning the rapidly filling frontier, and added to his letter the words: "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." The words went home to the young man's heart, and with the encouragement of his Christian wife he soon after sought and found Christ. Ezra Leonard was his class-leader, to whom he often referred in loving gratitude for the help received in his early Christian experience. For more than twenty-five years Mr. Hall has himself been a successful class-leader. When leaving the church in North Adams to come to Brockton, in 1884, his class presented him with a large Bible, with their names inscribed, numbering sixty-five.

Upon coming to this city he united with the Central Church, and Rev. A. J. Palmer was not long in discovering his gifts as a class-leader, and so appointed him. In this capacity he served until his death. His constant attendance upon the various means of grace, with his consistent Christian life and the frequent words of encouragement for his pastors, will be lovingly remembered by all of them. He had unusual genius for friendship with young people. His class was the one to which the young naturally drifted. His counsels were valued by them. In the last service that he attended, on the Sunday night that he was taken ill, he had the joy of leading to the altar a young person whom he saw happily converted. That night he was greatly burdened for the special meetings which were being planned, but which he

could not attend, for God had higher things for him than even this, and doubtless had need of his beautiful spirit in some nobler service in the heavenly land.

The funeral was in the church and was largely attended. The burial was in Melrose Cemetery.

JULIAN S. WADSWORTH.

**Wells.** — Cordelia Wells, daughter of James and Sarah (Fletcher) Conant, and wife of Rev. George L. Wells, was born in Lowell, Mass., March 2, 1830, and died in Hardwick, Vt., Jan. 28, 1906.

When Cordelia was eight years of age her father moved, with his family, from Lowell, Mass., to Hardwick, and settled on West Hill on the farm now occupied by C. C. Tibbets. Here she grew to young womanhood in a home in which Jesus reigned as King. When twenty years of age she married Mr. Geo. L. Wells, a young man who worked on her father's farm. Soon after their marriage Mr. and Mrs. Wells were soundly converted to God. For twenty years they remained on the old place caring for their parents. When they had been on the farm seventeen years Mr. Wells was called to the ministry. He was not disobedient to the heavenly vision, but at once began to preach at Elmore, where he stayed three years; but his wife and three sons remained on the farm. At the end of this period the eldest son took the farm, and Mrs. Wells and the two younger boys started out to test the realities of life in the parsonage. For twelve years she nobly bore the burdens of an itinerant's wife, and much of the success that came to him was due to her. When Mr. Wells was compelled to take a supernumerary relation on account of failing health, they settled in Hardwick village, where for twenty years they made their home; though he has not been here all the time, for he has served a number of charges as a supply.

The Wells home has always been known as a ministers' tavern, and not exclusively for ministers of the Methodist order, though Mrs. Wells loved the church of her choice far above all others. In these later years since I have been her pastor it was a common practice of Mrs. Wells to begin at one end of ZION'S HERALD and go straight through. A lover of her Bible, a Sabbath-school scholar as long as her strength allowed, a regular attendant at church, an inspiration to her pastors, she was a blessed woman, a good mother, an excellent wife, a true friend, a royal neighbor, and a humble, consistent Christian.

Her last illness was filled with much physical suffering, in spite of all that her faithful physician could do to relieve her. Her pathway to the tomb was smoothed by the tender ministries of her youngest son and his kindly and efficient wife; and God, just before her departure, granted her visions of brighter beings than we poor mortals. They were visions be-gotten not of drugs, but of eyes that were opening to see the glories that God has in store for those who love Him. We are poorer and heaven is richer for her going.

She leaves behind, to miss her presence, her husband, Rev. G. L. Wells; three sons — Edward G., of Barre, Wm. H., of Newbury, and Ernest L., of Hardwick; a number of grandchildren — among them Rev. Edward E. Wells, of South Royalton, Rev. Frederick A. Wells, of Thetford, Rev. George Leon Wells, of Montpelier — and a host of relatives and friends. Our church mourns for her as for a mother in Israel.

Funeral services were held in Bethany

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Church, conducted by her pastor, who was assisted by Rev. J. D. Waldron, of the Baptist Church, and Rev. James Clark, of the Congregational Church. Her body was laid to rest in our beautiful village cemetery.

J. A. DIXON.

Duckwall.—James P. Duckwall was born at Loeust Corner, Ohio, March 15, 1845, and died, Jan. 13, 1906, aged 60 years, 8 months, and 20 days.

During all these years he retained his home at the place of his birth. He was educated in the schools of his native place, and at Farmers' College, College Hill, Ohio. Sept. 14, 1897, he married Miss Olive, daughter of Mr. and Mrs. Michael Bishay. Their home life was one of comfort and happiness—all that could be desired. Being liberally supplied with the gifts which nature provides, they were generous and hospitable in the entertainment of and in contributing to the pleasure and happiness of their many friends.

Mr. Duckwall united with the Methodist Episcopal Church in early life, and continued his membership until his death. For many years he was an active official in the church, and was a liberal contributor to its support. Of his immediate family he leaves a wife, three brothers—Joseph, William, and Bedford—and two sisters—Elizabeth Doane and Sarah F. Coulter.

The deceased was kind-hearted and genial in disposition, possessing many of those attributes which commend themselves to his fellowmen, creating lasting friendships. His life from early boyhood to within a year of his death was an active, industrious and successful one. He was a man of indomitable perseverance and tenacity of purpose, and when engaged in the performance of any duty assigned him his persistency was never questioned and was productive of results. Such being his character and reputation, he was often entrusted with important and intricate work for which he was especially equipped. His usefulness in life will be acknowledged by all, and in his passing away there will be a realization and recognition of his many good and meritorious qualities. Relatives will mourn their loss, friends and the church will miss him, and the community in which he lived will feel the loss it has sustained.

MAJOR B. J. RICKER.

Rollins.—Mrs. Elizabeth C. Rollins died in Lynn, Mass., Jan. 18, after a brief illness, at the age of 76 years and 8 months. She was born in Moultonboro, N. H., where she lived the greater part of her life, removing from there to Bridgewater, Mass., and later to Lynn.

She had been a widow for a number of years, making her home with her children—George L. Rollins, of Bridgewater, Mrs. F. O. Goss, of Lakeport, N. H., Fred L. Rollins, of Laconia, N. H., Mrs. E. B. Clement, of Waltham, Mass., and Mrs. A. L. Huntress, of Lynn, Mass. She was a member of the Methodist Episcopal Church of her native place.

Possessed of a sensitive, retiring nature combined with a fine intelligence, she pondered early in life the deep questions of the Christian faith, and made her decision according to the Word of God. Living each succeeding year in closer communion with the spirit of Divine truth, the vicissitudes and trials of a long life were met by an increasing service of love from her consecrated life, and with the closing period of age there was no weakening of faith or wavering of trust in her Saviour. The tender ministrations of her family surrounded and comforted her as the shadows of mortal life deepened, and when the frail body yielded in the struggle with disease, the soul was calm and responsive almost to the latest breath. So has she gone to the home for which she longed, bequeathing to those who cherish her memory the precious example of an exalted Christian mother, sister, friend. With these thoughts surging in the hearts that loved her, she was laid to rest.

Funeral services were held on Monday, Jan. 15, at her home in Lynn, conducted by Mary E. Miers of the Society of Friends, and on Tuesday at the residence of her daughter, Mrs. F. O.

Goss, at Lakeport, N. H., Rev. W. H. Getchell officiating.

M. A. G.

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## Editorial

Continued from page 201

the class of 1905 of Ohio Wesleyan University. Bishop Bashford comes to the United States to attend the semi-annual meeting of the Bishops, to confer with the missionary authorities concerning certain matters relating to our work in China, and also to promote interest in the Centennial of Protestant Missions in China, which is to be celebrated in Shanghai, in May, 1907.

— Rev. and Mrs. Robert C. Ward, of Godhra, Bombay Conference, India, reached New York city, Feb. 4, by the steamship "Carmen." They have been spending part of their furlough period in England, and come to the United States to take part in the Southern Asia Jubilee campaign.

— Apropos of our editorial last week on "Worthy Sons of the Granite State," Rev. Herbert F. Quimby, of Haverhill, writes that he was born in New Hampshire, and Rev. J. W. Fulton, of Worcester, that he is a native of the Granite State.

— Three sermons, preached by Rev. Geo. K. Morris, D. D., of Euclid Ave. Church, Cleveland, entitled "The Bruised Reed He will Not Break," "Our Heavenly Father's Care," and "The Empty Sepulchre of Our

Lord," by request of the quarterly conference of the church, are published for free distribution. They are very able and helpful sermons.

— President E. H. Hughes, of De Pauw University, spent a few days last week at Malden, receiving a hearty welcome from his many warm friends in that city. He lectured at Centre Church, Feb. 8, on "The Stages of Boyhood," and preached on Sunday morning. He left on Monday to attend the meeting of the University Senate at Baltimore, which convenes on Tuesday.

— Mrs. S. W. Siberts and two of her daughters sailed from New York by steamer "Tennyson" direct to Rio Janeiro, Feb. 5. They are returning to Mercedes, Argentina, where Mrs. Siberts will rejoin her husband in their work in connection with the Theological School. Mrs. Siberts has been in the United States since 1903, making at Evanston, Ill., a home for those of her children who were still in school.

— Rev. and Mrs. John C. Elkins, of Madison, N. J., sailed from New York on the steamer "Allianca," Jan. 29, for Panama. Mr. and Mrs. Elkins go to engage in work on the Isthmus of Panama in connection with the recently established Methodist activities in the Canal zone. Mr. Elkins is a graduate of the University of the Pacific,

and will receive a degree from Drew Theological Seminary with the class of 1906. He has served as pastor at Waukena and Kernville, Southern California Conference.

— Rev. Dr. Matt. S. Hughes, of Independence Ave. Church, Kansas City, Mo., was made the recipient of an elegant loving-cup from his people, to mark their affectionate regard for him, on his 43d birthday, Feb. 2. Dr. Hughes is serving this large church for the seventh year, and is greatly admired in the city at large.

— Mrs. J. T. Gracey, of Rochester, N. Y., writes: "I want to thank you for giving so much space to Bishop Foss' address on Mrs. Keen. I have known her for more than fifty years, and our Methodism never had a more devoted or spiritual woman. She is a great loss to our church and to the Woman's Foreign Missionary Society."

## BRIEFLETS

The 90th anniversary of the American Bible Society is to be observed, Feb. 25. Material for addresses, etc., can be obtained at Bible House, New York, or of Rev. A. S. Colton, district agent, Codman Square, Boston.

We are greatly gratified to announce that the First and the Third Methodist Episcopal Churches of Haverhill, Mass., have voted to consolidate with Grace Church of that city. Our Dover District correspondent reports in full on another page.

The Twenty fourth Annual Report of the Woman's Home Missionary Society of the Methodist Episcopal Church has been laid on our table by Miss Stratton — a comprehensive document of 317 pages, with which no Home Missionary woman can afford to be unfamiliar.

Rev. E. C. Bass, D. D., of Providence, R. I., writes: "Field Agent Morgan occupied my pulpit Sunday evening, Jan. 28. I wish he could have every Methodist pulpit in New England for a day. It will pay Methodism to keep him in the field. Though the HERALD should only recoup expense in keeping him going, it will be a great service to Methodism."

Since the Appleton Methodist Episcopal Church at Neponset (Dorchester) has been undergoing its thorough renovation for the last three months, the society, by their cordial invitation, has been worshiping with the First Baptist Church, their pastor, Rev. A. V. Dimock, a fine young man, and Rev. T. W. Bishop, conducting the services. At the January communion, by the earnest request of the Baptist pastor and people, the two churches sat together at the Lord's table, both pastors bearing part in the service. It was a tender hour, not soon to be forgotten by either church. This is the first instance of such a communion in the church history of New England, so far as we know. But how significant of the growing union of Christ's church!

A correspondent informs us that we were misled in our sources of information in our representations last week concerning Dr. A. W. Harris' relation to Jacco Toune Institute; that the institution was under way when he was called to it, and that the funds are not so large as we stated. We hasten to modify our assertions, in the interest of accuracy. We stated the situation as it had been detailed to us. Dr. Harris is the last man to desire to be accredited with any good work which another has done.